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### THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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# NOTES AND COMMENTS

## OCTOBER, 1918

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### God's Peace Terms

THE QUESTION is not: on what terms France or England, Italy or the United States—the last to enter into this divinely ordained conflict between God and the Devil—may be ready to make peace; it is not even: on what terms Belgium and Serbia, equally outraged by infamous tyranny, may be willing to make peace. The true question is: on what terms is God willing to make peace? And any government which, without seeking to learn God's peace terms, through humility and prayer, shall venture to come to a decision on this deeply spiritual question, will incur a tremendous responsibility, and will become accountable to God Himself.

For it is God's high law that has been violated. And it is God Himself who demands reparation. He has entrusted to the nations which, explicitly or implicitly, are faithful to Him, the august work of punishment, the vindication of His most holy law. And that law will be vindicated, to the last grain of sand, to the uttermost farthing. There is no possible doubt of that. Nor is there the smallest doubt that any nation which may now be willing to compound the German felony against God will have a share in Germany's punishment. It is not simply a question of what terms we shall mete out to Germany; it is far more a question of what terms God will mete out to us if we fail now adequately to interpret, adequately to execute God's most holy law.

What, then, is Germany's crime? There have been, in the past, wars between nation and nation, between tribe and tribe, which have involved no deep violation of spiritual law. We do not say that there have been wars in which no spiritual law, no spiritual principle was involved. That would be impossible, since there is no act or fact, whether in man's life, or in the universe, in any region above or beside or beneath the life of man, that takes place without the presence of

spiritual principles, the activity of spiritual laws. But there have been many wars which have been simply an expression of the great principles of development, the interplay of races and sub-races; wars planned by the divine law either to call forth certain virtues and qualities in a young and growing race, or to correct certain excesses and overgrowths, or simply to establish a balance between two sub-races or lesser fractions of sub-races. And these wars, while involving spiritual principles and spiritual laws at every instant, have been simply a part of the general Karma of humanity, just as the daily struggle of each one of us is a part of our personal Karma. Such wars as these involve no great moral turpitude on either side; nay, both sides may fight from principles entirely right; both, therefore, may reap a reward of spiritual merit; both may profit quite visibly, and in ways easily seen and expressed by the historian. Both may be, in a moral as well as in a material sense, real gainers from the conflict between them.

One may find such an instance, perhaps, in the American war of independence, begun in the Spring and early Summer of 1775. It was a question, in a certain sense, of the establishment of a new sub-race. That was long ago made clear in our Theosophical literature. And the nucleus of the future sub-race had to prove itself; to evoke and manifest qualities of responsibility, of endurance, of sacrifice, of heroism. The actual pretext of the war was slight; the grievances of the American colonies were trifling, as compared, let us say, with the present grievances of Belgium: it was a question of the stamps on certain legal papers, of taxes upon certain luxuries, things in no way essential to the colonies' well-being. But since, under cyclic law, the new sub-race had to be inaugurated, these pretexts, slight in reality, these trifling grievances, sufficed, and the conflict was begun.

In these days of splendid reconciliation, one may say, quite openly, that both the circumstances and the motives of that war have been far more fairly treated in English histories than in the histories written by and for Americans. So true is this, that all fair-minded Americans now quite clearly see that their histories must be re-written, while there is no question of re-writing English histories, nor any need at all to revise them. The principle for which the King of England was contending was exactly that for which, under Lincoln, the Northern States so splendidly contended in the years between 1861 and 1865: the principle of unity, the undivided life of a nation. But with unity must go equity; with the oneness of a nation's undivided life must go perfect justice between the parts that make up that life. And the righteousness of King George's cause was impaired by a failure in equity, a denial of justice; therefore it was right that, in the conflict, King George should lose; and that the American colonies, standing on the firm ground of justice, should vindicate that justice, and should thereby establish the

nucleus of the future sub-race on a lasting spiritual principle. In the conflict of 1861, while the South attacked the great principle of unity, there had been no injustice, no failure of equity, on the part of the whole nation towards the South; setting aside the great question of slavery, in order to make the issue more clear, the failure of equity was on the side of the South, which had voluntarily adhered to the principle of unity, in signing the Articles of Confederation, which established a perpetual union between the States. This was the bond which the South wilfully violated, and because of that violation of plighted faith, it was just, quite apart from the issue of slavery, that the South should be beaten in the American Civil War.

There was, therefore, in both these wars, an adjustment of national Karma, quite comparable to the Karmic adjustments that daily and hourly take place in our personal lives; adjustments which are the means, under the divine law, of our spiritual growth and development. But in neither war was there, on either side, a fundamental violation of vital spiritual principle. To put it starkly, neither side deliberately and of malice aforethought, declared war against the laws of God. Neither side plotted to destroy the soul's development, to ruin the spiritual life of the human race.

And that is exactly what Germany has done; or, to speak more truly, that was the plan of the unseen Powers of Evil, the sinister beings to whom not the German Kaiser only, not the military caste of Germany only, but the entire German nation, prince and trader and peasant, have deliberately sold their souls.

The motive of the Powers of Evil has been sufficiently set forth. These potent demons of corruption are—when humanity realizes and develops the august powers of the soul, when mankind enters and breathes the purer air of spiritual life,—doomed to irremediable death, after long ages of merited punishment, such as all wise religions have put upon the damned. Demons of corruption, they draw their subsistence, their very life-force from corruption; the perpetuity of corruption is their one hope of an evil immortality. They feed on evil, on the grosser lusts, on the cruelty and treachery and lying which debase humanity and keep humanity debased; thereby strengthening all the foul and evil principles in perverted human nature; principles which, as they are perversions of divine and spiritual forces, therefore supply the demons of corruption with just the sustenance they need. Therefore it is the interest of the unseen demons of corruption—nay, it is the vital necessity of their existence—to perpetuate corruption, and thereby to thwart and extinguish, to the utmost limit of their power, every spark of spiritual growth in mankind. For, to put it in a homely way, that spark may become a fire which will burn up the food supply of the demons.

We have an illustration of exactly that law, ready to hand. Where have those eager servants of the devils, the German agents, the ministers of German propaganda, been able to find the sustenance needed for their evil work? Only there, in every nation, where there was corruption, where there was hidden treachery, where there was venal vanity, where there was something cowardly and base and purchasable, where they could pander to some detestable lust. Take Russia, the most conspicuous instance. Had the nobility of Russia been inspired by a genuine loyalty, had the princes and leaders of the Duma reverenced their plighted oath of fealty, had the officers of the army scorned to break the pledge that they had given—the pledge of loyal and faithful service—the agents of Germany would have used their detestable arts in vain; they would have been hanged by indignant Russians to the nearest tree. German propaganda in Russia would have died of starvation, would have perished for lack of food. But, to their dire misfortune, the upper classes in Russia, the nobility, the officers of the army, the political leaders, lacked the supreme quality of loyalty and honour. Therefore, they are being punished, and terribly punished, by the evil forces which their recreancy evoked. Let us hope that a remnant may be found among them who, through direst punishment and suffering, may win back that golden quality of loyalty and honour, and, winning it back, may lay a new foundation for their nation's life, a foundation set deep on the supreme principle of the Universe; for "loyalty surpasses all."

Exactly, therefore, as German propaganda needs, for its sustenance, for its very life, rank elements of corruption, of greed and cowardice and lust, in the nation upon which it seeks to fasten itself; exactly as, finding these corrupt elements, it prospers and waxes gross, while lacking them, it quickly withers and dies; so, in their larger way, but following identical principles, the demons of corruption, if they are to perpetuate their evil, unseen lives, must find elements of corruption in mankind, and must, so far as they are able, strengthen and perpetuate these. And these elements they find in human beings—or beings nominally human—who share the tastes of the demons of corruption; beings who exult in cruelty, who fatten on foul lusts, who are grossly and bestially material in every nerve and sinew of their lives; they find their sustenance in beings who are willing and eager to outrage human kind, to make war upon the soul, in order that their own desires may be gorged. And such food they find in the German nation, who consented willingly to every outrage against God and man, if thereby German lust and greed and vanity might be fed.

It is a question, then, in this war, of increasing, in mankind, the food of the holy powers, through sacrifice and suffering, through valor and heroic death; for these things make the sustenance of the immortal soul. And it is a question, at the same time, of diminishing, and, so far

as is possible, of annihilating, the food of the demons of evil, which ceaselessly make war upon our divinity,—in order that these creatures of unseen evil may literally starve to death. Since the demons of evil find their best sustenance—though by no means their only sustenance, in the profoundly corrupt German people—from prince to peasant, from Kaiser to Hausknecht—it is to the interest of our immortal souls that this sustenance of the evil powers, the unseen demons, should, so far as is possible, be reduced to absolute impotence.

We have said that the demons of corruption find their chiefest food in the German people, but not their only food. They find that, wherever there is corruption. Therefore let us look well into our own souls, to see whether we are secretly hoarding there the sustenance of devils—in the most literal possible sense.

So we come to God's terms of peace. The peace of God will be consummated when the devils are starved to death by the elimination of every element of corruption from all human hearts. It is treason, therefore, not merely to liberty or to some principle of government or of law, but to the Most High God Himself, to make any truce with evil; to dare blasphemously to say "peace" while God says "war." No nation, no leader in any nation, can invoke a more certain and terrible spiritual doom upon himself and upon his nation, than he who now, in treacherous cowardice, basely refuses to execute God's sentence of damnation upon the Hun.

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*O Eternal Light, shine into our hearts. O eternal Goodness, deliver us from evil. O eternal Power, be thou our support. Eternal Wisdom, scatter the darkness of our ignorance. Eternal Pity, have mercy upon us. Grant unto us that with all our hearts, and minds, and strength, we may evermore seek thy face; and finally bring us, in thine infinite mercy, to thy holy presence.*—Alcuin, A. D. 780.

# FRAGMENTS

TO the extent that thy mind, purified, illumined, and filled with understanding, can be nourished by the Master's knowledge and wisdom, to that extent canst thou obey his command to feed the hungry with that bread of life which is himself.

To the extent that thou canst make of thy heart a pure chalice, whose blood has been poured out in the washing of thy feet, to that extent can the Master fill it with the blood of his own Heart, turning the water of thee into wine; to that extent canst thou obey his command to give drink to the thirsty, passing them the communion Cup of his love and sacrifice.

To the extent that thou dost make of thy whole body a tabernacle of pure spirit, to that extent can the Master give thee of his own substance to be thy food, and of his own life to be thy drink, so that thou shalt never hunger any more, neither thirst any more, since the former things are passed away.

Thus becoming a lamb without spot, even as he was a lamb without spot, thou canst be a victim worthy to be sacrificed; and, consumed in the flames of divine love, thou shalt be as a sweet smelling incense to draw all men to worship in his temple at the altar of his Heart.

* * *

I, if I be lifted up—
*O divine Host we adore thee.*
shall draw all men unto me.
*Yea, draw us forever by the cords of thy love.*
Is it nothing to you, all ye that pass by?
*Lo, Lord, it is everything: lo, it is life itself; lo, we pass not by.*
Behold and see if there be any sorrow—
*O pitiful men, O tender women, O children, innocent children whom he blessed, give ear to his lament.*
like unto my sorrow.
*O sorrow of sorrows, ocean of sorrows.*
Come unto me—
*O divine Heart of Christ we come.*
and ye shall find rest unto your souls.
*Nay, promise us more, Lord; rest unto thine.*

CAVÉ.

# THE PRINCIPLES OF WAR*

"THE battle of life." The phrase comes to us from the dawn of history, and every man that enters into life enters, consciously or unconsciously, into war, to play his part with skill and courage or with ignorance and cowardice, master of himself or blindly driven by the forces about him, moving to victory or defeat. And so it is that the principles of war are the principles of life; and that the volume before us—a series of lectures given by General Foch at the French War College, to those who would become the leaders of French armies—may be read as a manual of discipleship; for discipleship is the conscious warfare of the trained soldier of life, who knows his commander and his enemy, and the forces he himself must command.

Can war, can discipleship, be taught? Can it be learned by study, and if so, by what kind of study? These are the questions to which General Foch first addresses himself, as they are those which confront every religious superior and every aspirant to the spiritual life.

"Can these words be used together: *War* (Discipleship) and *College?*

"How can we conceive the study of such action, war,—which takes place on battlefields, under unforeseen conditions, in the face of danger; which takes advantage of surprise and of strength, violence, brutality, in order to create panic,—through this other form of action, study, which thrives on repose, on method, on thought, on reasoning?

* * * * * *

"What should be the *nature* of the teaching to prepare for *action,* without which everything is useless when the struggle comes? Should we use classes, books, which, once understood, allow us to proceed on a campaign with the conviction of solving difficulties as they appear and of being infallibly victorious?

"Finally, to *what faculties* of your spirit should the appeal be made in order to develop and train them, to prepare the man of action, and what predisposition is necessary on your part?"

War is not a science. It is an art; "a passionate drama." To view it as a science, to deal only with its material tools, the definite factors whose action, *under constant conditions,* can be predetermined with mathematical precision, is to leave out of account the crucial human and spiritual elements. Armament, supplies, terrain, has each a science of its own; as has prayer and mortification and the foreseeing chart of the day. But over and above them is the factor of human morale, of the human spirit and will that are to use and apply them. And in life, conditions are never constant.

"In war there are none but specific cases; everything is individual, and there is no duplication. The elements of a war problem, to begin with, are only seldom certain, they are never definite. Everything is in

* By General Ferdinand Foch, Commander of the Allied Armies, Translated by J. de Morinni, Late Major Canadian Expeditionary Force. New York, The H. K. Fly Co., $2.50 net.

a constant state of change. These elements have therefore only a relative value instead of the absolute values used in a problem of mathematics. Where only one company of men has been sighted at a certain hour, a battalion is found when attacking shortly later."

The fault that betrayed us yesterday appears today in different form, and the temptation whose strength we thought we had estimated and could meet, is found suddenly far stronger than we knew. We have practised prayer and self-denial, but our courage falters and we fail to use them when we need them most. The conditions in which we find ourselves are very rarely exactly those we had foreseen. And so we may fall into the opposite error, and come to believe that life can only be learned by living, that experience is the only teacher, and the only school of war is war. Here General Foch says:

"I do not wish to discuss the kind of *experience* which comes from such training, the special advantage given to the mind by the habit of coming to decisions in the presence of a real adversary, and especially of resisting such emotion as naturally follows a blow. Unfortunately such a school is no school. It can be neither opened nor closed for our instruction; and it is insufficient because it would give us no preparation for the opening stages of the next war.

"As a matter of fact, there is no studying on the battle field. It is then simply a case of doing what is possible to make use of what one *knows*. And in order to make a little *possible* one must *know* much.

"This explains the weakness, in 1866, of the Austrians who should have learnt from the war of 1859, when they met Prussians who had not fought since 1815. The former had waged war without learning anything thereby; the latter had learnt the art of war without fighting."

It is as the battle is reviewed in retrospect that we may learn from it. But because just its conditions can never recur again, no mere memorizing of its features can help us. We have to seek and grasp its guiding principles, the manner of their application and adaptation to the special circumstances, and the results that followed from them. War is not a science, but it is an art. And as an art, it has its unvarying principles, which may be discovered and taught through the study of military history, using the experience of others precisely as we should have to use our own in order to profit from it. "History must be the source of learning the art of war."

"But the teaching of war's principles does not aim at creating mere platonic knowledge. To understand the principles without knowing how to apply them would be useless. But understanding brings assurance, wise decisions, the power of action. . . .

"Thus appear both the method to be used and the goal to be reached: to pass from scientific conception on to the art of command, from a truth known and understood on to the practical application of such truth. . . ."

" 'Between these two things, scientific conception and the art of command, there is an enormous step which the method of teaching must enable a pupil to take if it is to be an efficient method' " (General de Peucker) . . .

"'But a result of this nature cannot be obtained if the instructor merely lectures and the pupil merely listens. It can be obtained, however, quite naturally when the teacher adds to his technical instruction some forms of practice, in the course of which the matters taught are applied to specific cases'. (Marshal von Moltke)"

Here, then, is the outline of our school of discipleship, our War College for spiritual warfare. First the technical drill, the mastery of our tools, the practice of prayer, of meditation, of asceticism, the disciplining and strengthening of imagination, reason and will, through regular exercise in formal observances. This is demanded for admission —as the soldier who would study strategy must first have learned the use of artillery, infantry and cavalry, and how they may be moved and maintained in the field. Second, and with this the instruction in the school itself would begin, the enunciation and elucidation, one by one, of the fundamental principles of the art of war, of the life of discipleship,—the principles of concentration, of detachment, of recollection, etc. Or, as General Foch has listed them, the principles of economy of power, of freedom of action, of free disposal of power, of protection, etc. The meaning of these principles and their application to specific cases would be studied through historic examples, both of success and failure, so that much close and reflective reading of spiritual biography would be required, and the analysis of mystical and ascetical treatises.

As General Foch analyzes the action of the Advance Guard at Nachod, showing how each of the dispositions taken and the movements made by the opposing generals, illustrated, either in the breach or the observance, the fundamental principles that should have governed them, and traces their consequences in contributing to victory or defeat,—so, in a school of spiritual strategy, the life of St. Francis of Assisi or of St. Ignatius Loyola might be examined, and the student asked to determine, for example, what slighted principle of spiritual warfare led to the great defection of St. Francis's followers. And because this might result in but "platonic knowledge", and give little assistance in taking "the enormous step between scientific conception and the art of command", the student might further be asked to outline the definite dispositions that he would himself have taken in St. Francis's place.

It is at this last point that the school of the disciple possesses an advantage not shared by any school of material warfare; for whereas the latter must be taught in times of outer peace, the inner warfare is ever continuing, and its students are, however shielded, themselves engaged in it. And because the same principles govern the combat of small forces as of great, the student of the inner life has the material for the study of the art of war in every action of his day, in every duty set him, in every temptation over which he triumphs or into which he falls. Here he knows, at first hand, the conditions of the problem, as they cannot be reconstructed from the scanty records of history; and so it is to his own experience that he can most profitably seek to apply the principles he draws from his study of the great examples of his art.

He will find them illustrated in the instinctive strategy of the lower self, as well as in the conscious plans he makes to meet it. He will learn to see the skill and vigilance with which a self-indulgent habit employs "the principle of protection" and how "concentrated" and "detached" are the movements of his "ruling passion" that lead to his defeat.

Through such study as this we may make our own the principles of war—the invariable principles which must be adapted anew, in each new case, to the special conditions that confront us. It is useless to look for similarities; they either do not exist or are outweighed by the dissimilarities. It is useless to appeal to our memory, "it would desert us at the first cannon shot." We can rely only on "a trained power of judgment."

And here General Foch asks and answers the question that has been at one time or another the despair of every neophyte: How am I to gain this trained power of judgment? What is to guide me in the adaptation of the invariable principles to the special circumstances that are never twice the same? And because General Foch's answer is of the greatest practical value to us all, we give it in full.

"Invariable principles adapted to the special circumstances of every problem, does not that method take us back to the anarchy of ideas which it had been thought to replace by one general formula, a universal theory?

"As a matter of fact it does not take us back to such a condition because a similarity is bound to come in the adaptation of invariable principles to different cases, as a result of a similar method of considering the question: in a manner that is *purely objective.*

"From a similar manner of considering questions will come a similar manner of understanding them, and from the similar manner of understanding comes a similar manner of action. The latter soon becomes instinctive.

"In war there is but one manner of considering every question, that is the *objective manner.* War is not an art of pleasure or sport, indulged in without other reason, as one might go in for painting, music, hunting or tennis, which can be taken up or stopped at will. In war everything is co-related. Every move has some reason, seeks some *object;* once that object is determined it decides the nature and importance of the means to be employed. The *object* in every case is the answer to the question which faced Verdy du Vernois as he reached the field of battle at Nachod.

"Realizing the difficulties to be overcome, he seeks in vain through his memory for an example or a principle which will show him what to do. No inspiration comes. 'To the devil', says he, 'with history and principles! after all, *what is my objective?*' And his mind is immediately made up. Such is the objective manner of handling a problem. A move is considered in relation to the objective in the widest sense of the word: *What is the objective?*

"This similar manner of considering questions and of understanding them causes a similar manner of action. But what follows is *an unrestricted application of every means to the objective sought.* The habit once formed of thus studying and acting on many specific cases, it will be instinctively and almost unconsciously that the work is done. Verdy du Vernois is an instance. 'To the devil', says he, 'with history and principles', yet he makes use of his knowledge of history and

principles; without training along such lines, without the acquired habit of reasoning and deciding, he would have been unable to face a difficult situation."

* * * * * *

"It is necessary, finally, to employ unconsciously some truths. For that purpose they must be so familiar to us as to have entered into our bones, to be a component part of ourselves.

"Those are happy who are born believers, but they are not numerous. Neither is a man born learned or born muscular. Each one of us must build up his faith, his beliefs, his knowledge, his muscles. Results will not spring from any sudden revelation of light as by a stroke of lightning. We can only obtain them through a continued effort at understanding, at assimilation. Do not the simplest of arts make the same requirements? Who would expect to learn in a few moments, or even a few lessons, to ride, etc.?

"The work is here a constant appeal to thought: . . . after the correction of work bringing one's ideas closer to those of the teacher.

"Then only do minds stretch in accordance with the study undertaken; principles are absorbed to the extent of becoming the basis of decisions made. You will be asked later to be the brains of an army; I say unto you to-day: *Learn to think*. In the presence of every question considered independently and by itself, ask yourself first: *What is the objective?* That is the first step toward the state of mind to be attained; that is the direction sought, purely objective. 'There is no genius who tells me suddenly and in secret what I must say or do in any circumstance unexpected by others; it is reflection, meditation' (Napoleon)".

It is not a mere accident that the opening sentence of the Rule of St. Benedict, of the "First Principle and Foundation" of St. Ignatius, even of every well drawn constitution or charter of a society or corporation, should be a statement of its *objective;* for it is the objective which determines all that follows. The clear formulation and constant recollection of it must be the first rule of all the disciple's thinking.

In the same way that we have read this opening chapter on the Teaching of War, finding in it a definite outline for the practical instruction of disciples, we may read the chapters which follow. Though close study is demanded, the translation is never difficult, even in the most technical sections. Often no translation at all is needed, for General Foch teaches in terms so universal as to be immediately applicable to every form of human effort. We may take his text as a practical guide in our individual struggle against our faults and weaknesses,—the separate faculties and powers of our nature constituting the troops at our command, which we must manoeuver for attack and defense, service of protection, and the crucial impulse of concentrated mass. Here we place ourselves in the position of the Commander in Chief, whose function it is to plan the whole campaign and direct its moves. But as the aspirant becomes the disciple, recognizing his commander and his enemy, he recognizes also his comrades and finds himself one of a group,—a unit in an organized force. It is by this force as a whole, and not by himself as a separate individual, that the

war is waged, and victory or defeat experienced. The disciple, therefore, like the commander of a company, regiment or division, must determine all his actions with an ultimate view to the success of the greater whole of which his own command is but a part.

We may illustrate both the intimately individual and broader fields for the application of General Foch's teaching, through the opening paragraphs of his second chapter, "Characteristics of Modern Warfare."

"We endeavor to study and teach War. Before beginning such study we must determine what war we speak of.

* * * * * *

"It is evident that if, instead of speaking in Paris, I spoke at Brussels on the subject of strategy and tactics, my teaching would bear particularly on one form of war. The condition of Belgium is familiar to you: a neutrality guaranteed by Europe, which perhaps is a useless scrap of paper, but until now it has assured the existence of that little state; the close proximity of two great powers, Germany and France, from whom no great obstacle divides her, either of whom could easily conquer her if the other neighbor or friendly powers do not interfere. For the Belgian army a special theory of war would be necessary, with one very definite aim: to delay as much as possible the progress of the invading neighbor. The work would consist in seeking how the Belgian army can fill that role: to *avoid* any decisive engagement, to *delay* the decision of battle.

"All the military plans of the nation would have to rest on the same idea: the organization, mobilization, armament, fortifications, and also the training of the troops down to the instruction of the smallest units."

Let us imagine a group of disciples. In the outer world each would have his own place and duties—and between them there might seem to be little connection, yet inwardly they would all be parts of one whole. For the matters that concerned his own department each would be independently responsible; but his success or failure would vitally affect the whole group, of which he is but the representative in that special place and work. Let us assume him confronted with difficulties that he knows to be too great for him, but which press for decision. What should be his objective? To *delay* the decision, without compromising it; to gain time to bring his fellows to his assistance, so that the difficulty that is too great for one may be met and conquered by the united power of the whole.

Or let us look at the situation of a man who has not yet become a disciple, who is his own commander—as the separate units of a newly recruited force mobilize separately for their preliminary training, and are brought together as an army only when this is at least partially accomplished. Let us consider the sort of delaying action a man may at times have to fight against his besetting temptations.

Every one who has seriously undertaken to conquer some evil in his nature, knows that sooner or later a parting of the ways must be reached and a decision made that will be irrevocable—that will fasten his evil upon him, or put it beyond his power to descend to its indulgence. This is the decision of battle that warfare seeks. To bring about this

decision, but to bring it about under the most favorable conditions, so that he may meet and destroy the full force of the evil by the full and concentrated power of all that is good in him, must be the aim of all his strategy. There comes a day when he is at his worst, unconcentrated, unrecollected, exhausted physically, his nerves on edge; and all the real motives of his life, his aspiration, and recognition of spiritual law and will to obey it, all seem far away. Then comes temptation; the evil in him offers battle, calls out for him to make the irrevocable decision, to say or do the thing that will commit him. Should he accept the battle? What sort of war should be his in those conditions?

Let us make the situation quite definite by making it very trivial. There is someone for whom we have regard, but who has spoken to us in a way that we find difficult to accept. It has hurt our pride, and we believe its manner was unjustified, however salutary the truth within it might be. We have been contending with the question as to whether we are willing to accept such treatment, to learn home truths at the expense of what we regard as our dignity—to continue our present relationships or to speak out plainly and change them. Then in the midst of one of our weakest and most despicable moods, we are again subjected to the same mortifying treatment. Everything that is small and self-seeking in us cries out to resent it, then and there to end it. We strive to summon the good in us—the knowledge of our need for truth, for perception, for the conquest of the petty vanity that is here being hurt. But all of this is very far away. A definite and decisive victory in our present state is, to our shame, beyond our power. Life appears quite intolerable if it were to mean a continuance of this sort of thing forever. We refuse to contemplate it—knowing that we are seeing falsely—and instead of seeking a decision that will commit us for the future, we seek to delay it. We fasten all our energies upon the present, upon seeing the one special humiliating truth before us and upon getting through that one interview without an explosion; on holding back the assault of our vanity, temper, resentment, self-pity, or whatsoever the feelings may be that assail us, until we can get safely out of the room and gain time in which to recollect and concentrate ourselves —in which to bring to the battle the real forces that must win it.

General Foch makes quite clear that though weakness may necessitate this type of war, temporarily and in certain conditions, yet in itself it can never possibly bring victory. A delaying action can only be for the purpose of gaining time for the assembly of the forces that will seek and give decisive battle. The special type of war for which Belgium, for example, must prepare, can only have meaning or value as leading to war of quite a different type in which Belgium herself must engage when reinforced. To resist temptation, to delay and avoid the decisive conflict, not to be crushed by a hopeless defeat, that may be all at which the man of the world aims, or the aspirant for discipleship is at times able to accomplish. But the ultimate aim of the disciple must be victory, and *"There is no victory without battle."*

Just as there have been many false theories of war, so there are many false theories of discipleship. There are those who think they will attain discipleship through the seeking of favorable outer conditions, through residence in New York or Thibet, through abandoning their own duties in order to engage in philanthropic work, through isolating themselves from the temptations of the world, through substituting manoeuvers of one kind or another for the primary aim of battle against the evil of self. General Foch has little patience with such fallacies, "the fencing methods" of the materialistic strategists of peace times.

"All those principles and methods are founded on material things in times of peace, on the material element which keeps all its importance in peace training as opposed to the moral element which cannot then be shown or considered.

"For instance: the battle of Alma, a duplication of which in peace manoeuvers would be a victory for the Russians, a defeat for the French, the nature of the ground makes it inevitable. And the peace tactician concludes that scarpments, similar to those of the Alma, being insurmountable they need not be protected.

"The scores made in target practice, the effects of artillery fire on the ranges, are found to make any attack impossible. Therefore one must avoid attacks, one must wait to be attacked, go back to the war of positions and of clever manoeuvering, turn the enemy's flank in order to starve him, etc. Every time an improvement is made in armament the defensive is found to be compulsory.

"Similar questions, on the other hand, when studied from history call for an opposite answer.

"The battle of the Alma is an undeniable victory for the French. Therefore all ground is passable for the enemy unless it is defended by watchful and active troops.

"All improvements in firearms add to the strength of an offensive intelligently planned, because the attackers, choosing their ground, can concentrate on it so much a greater volume of fire. Moreover *there is the question of morale, the spiritual superiority of the attacker over the defender,* of the crusher over the crushed. The attack will need more preparation before moving its men, yet it retains the advantage even as regards the volume of fire."

The disciple can never regard material conditions as determinative, but must look always to the spirit. There are no difficulties of environment that cannot be surmounted, no position that is impregnable in itself, no defenses behind which vigilance is not needed in order to be safe. And these axioms for his own warfare guide him also in his efforts for others. The modern moral-theorist of peace times, the materialistic philanthropist and social reformer, would prove to him that religion and nobility are impossible in such surroundings as the slums of a great city. Yet the question, "when studied from history, calls for an opposite answer", as witness the lives of innumerable saints of the past and the heroic records of city regiments in the present great conflict.

The salient characteristic of the French genius, "the eldest daughter of the Church", has always been its clear-sighted recognition of material facts for exactly what they were, but its refusal to be dominated by

those facts; in its instant response to any appeal to the spirit. But when this appeal is not made, when its leaders betray it, then follows such tragedy as that of the Franco-Prussian War of 1870. It is a lesson for all those who would hold to the economic interpretation of history, and so place their faith in external reform and dependence upon material conditions. It is a lesson which no disciple can ever forget, and which General Foch drives home by the humiliating truth of a quoted German criticism.

"There is often an inclination, even when studying history, to attribute to purely material causes the main result of any war.

" 'The French people', says Von der Goltz, 'has always concentrated on material questions. They carefully observed the events of the war of 1866 and sought the secret of the Prussians' victory only in the superiority of their armament. By realizing in this manner only the visible side of Prussian military strength they realized, also, only the visible obstacles which it encountered. It was an axiom of the French army to use to its fullest extent the power of armament, and to remain strictly on the defensive. They thought that the offensive power of the German army would be broken by the defensive action of new and terrible weapons. Our opponents did along the development of this theory much more than had ever been done by any army previously, and yet victory did not reward them.

" 'They ruined in that way the spirit of their army, and the visible results could not fill the place of the moral strength sacrificed, of the confidence shaken. *Whatever is done in an army should always aim at increasing and strengthening the moral strength'.* * * *

"Such is the brief history of our sad experience of 1870."

So General Foch disposes of the false theories of war, the theories from which the primary idea of battle has largely disappeared.

"And it has so disappeared because it is thought unnecessary, because one hopes, like the immortal Berwick, to gain a victory without battle—that when troops are led to the fight success is expected from the mere disposal of these troops with regard to one another, from a perfect alignment, from some new formation or other. Battles are planned like reviews; there is no thought of the enemy or of the blows to be struck against him, or of the hammer with which to strike.

"These mistaken ideas will crop up often without your realizing it in your decisions; they will bring down on you our criticism when you undertake operations on the flanks or rear of the enemy whose only pretended value lies in the direction they take, when you begin threats which are not followed by attacks, when you draw up graphics and charts as though they had any intrinsic value.

"All that kind of thing has no more strength than a house of cards.

"A worthy opponent is not put to flight by any cleverly chosen direction. He is not nailed down without a real attack any more than a paper roof could prevent rain and cold from entering the house.

"War as we study it, positive in its nature, permits only of positive answers: there is no result without cause; if you seek the result, develop the cause, employ force.

"If you wish your opponent to withdraw, beat him; otherwise nothing is accomplished, and there is only one means to that end: the battle."

As modern war is not a matter of limited standing armies, but of all the resources of the nation, so the disciple's war cannot be waged with his head alone, or his heart alone, or in spare hours of leisure. It must enlist the entire nature and continues through every minute of the day.

"The present day army is therefore bigger and better trained, but it is also more nervous and more easily affected. The human side of the problem, which already had greater importance than the material factor . . . must now be more important still. . . ."

"Nowhere can better models be found than in the actions of Napoleon, who made use of that wonderful military power" (numbers, enthusiasm, passions) "in order to triumph by:

"Taking advantage of human emotions:

"Manoeuvering masses . . .;

"Giving to operations the most crushing nature ever known."

And who said:

"I desire nothing so much as a big battle."

"To seek enemy armies, nucleus of the opposing strength, in order to beat and destroy them, to follow for that purpose the direction and tactics which will lead there in quickest and surest manner, such is the lesson of modern war.

"Let us therefore no longer speak of manoeuvers merely intended to reach the opponent's lines of communication, to seize his stores, to enter this or that portion of his territory. None of these results is an advantage in itself; it only becomes one if it facilitates battle under favorable circumstances, if it permits the most favorable employment of forces.

"Only tactical results bring advantages in war. A decision by arms, that is the only judgment that counts, because it is the only one that makes a victor or a vanquished; it alone can alter the respective situation of the opponents, *the one becoming master of his actions while the other continues subject to the will of his adversary.* For instance, take Valmy: Dumouriez is at St. Menehould. His flank is turned, his direct communications with Paris are cut. He adopts indirect communications, and as there has been no decision by arms, no tactical result, he holds his ground. When the enemy attacks, he defends himself, and if he is not beaten it is the enemy who is beaten because he has failed at the court of battle."

How often have we not outmanoeuvered some fault, turned the position where it was entrenched, only to find that, because we had not focused our efforts on the destruction of the evil itself, but had sought solely to correct the outer form in which it showed, it turns itself about and faces us in some other form as threateningly as before. The disciple cannot indulge such mistaken strategy. He must return to

"Leadership characterized by: preparation, mass, impulsion. . . .

"*Preparation:* that is, in your mind a plan of action founded on deep study of the *objective* or on the mission assigned, as well as on a thorough, careful examination of the ground, the plan being subject, moreover, to changes; troops disposed so as to prepare and begin the plan's execution, to picture it in a way; advance guards and flank guards in particular.

"*Mass:* that is, a main body as strong as possible, assembled, concentrated and ready to carry out the execution of the plan.

"*Impulsion:* by which to multiply the mass, that is to throw on one objective that mass, more or less dispersed at first, reassembled later with all the means at its disposal suitably employed. * * *"

"Of all mistakes, one only is disgraceful: inaction."

We cannot quote the whole of General Foch's lectures, though each page tempts us anew. We can aim only at showing how they may be read, and so must pass hurriedly over the chapters on "The Economy of Forces", "Protection", "The Advance Guard." They deal in detail with the fundamental difficulty which every aspirant to self-conquest encounters: how to narrow the point of attack, and concentrate there all his forces that victory may be assured, and at the same time guard himself against the possible assaults of his enemy in every direction and all along his line. The one need requires concentration, the other dispersion. Troops must be detached, time and attention and effort given, to "discover the enemy; ascertain his strength; immobilize him; cover and protect the concentration of one's own forces; maintain the dispersion of the enemy; and prevent his concentration." The disciple's art consists in the ability to make all these separate acts, each necessary to the success of his manoeuver, with a minimum of dispersion, and in such a manner that the greater part of the force employed in them may still be available for the concentrated shock of battle at the crucial point. "Economy of force" does not mean parsimony, and the neglect of necessary precautions; it means "knowing how and where to spend." And in these technical chapters we may find illuminating instruction in the detailed application of such principles to the ultimate concentration upon our objective. They require translation. But the teaching is there.

"Action in *one* direction, that one which is necessitated by the strategic plan, through tactics, that is by the most favorable use of military resources. . . .

"In each of these directions successively adopted, victory expected from all the forces, or at least nearly all; in other directions, safety assured by troops as weak as possible, intended not to defeat the enemy, but to slow him up, to paralyze him, to reconnoiter him. . . .

"Constantly, in strategy as in tactics, one seeks a decision by mechanics, by the use against part of the enemy's forces of a main body made as strong as possible by putting in it all the forces which can possibly be spared from elsewhere. That part being destroyed, one aims quickly at another, against which one uses again the main body, in order to be always the stronger at the chosen place and chosen time."

From the Chapter on "Intellectual Discipline", with its sub-title of "Freedom of Action in Obeying" we cannot resist quoting at some length. General Foch himself begins with a quotation from Napoleon.

" 'I was little satisfied . . . you received the order to proceed to Cairo and did not comply with it. *No event that may occur should prevent a soldier from obeying,* and talent in war consists in surmounting the difficulties liable to make an operation difficult.' (Napoleon)

"We have seen that the basis of modern war is the use of masses, aiming at a common purpose, or in other words the opposite of independence which would inevitably result in dispersion.

"It is evident, therefore that each one of the units forming the total force is not at liberty to go where it pleases, nor to arrive when it pleases; it cannot be guided by the personal opinions of its chief, however sound such opinions may seem; it cannot act on its own account and seek the enemy or engage him where and when it pleases, even if success should be attained thereby.

"*Discipline constitutes the main strength of armies.* Armed forces are primarily intended and commanded for the purpose of obedience.

"The general commanding in chief can indulge in art, in strategy, all others only carry out tactics, prose. He conducts the orchestra, and they each play their part.

"Whether it be a question, therefore, of advance guards or front line-units, of armies, army corps, divisions, brigades or smaller units, every one is a *subordinate* unit.

"Every chief of every unit must therefore think of obeying at the same time as he thinks of commanding. Before dictating his orders, he must be inspired by those he has received. To what extent and how? That is what we shall examine.

"In war to obey is a difficult thing. For the obedience must be in the presence of the enemy, and in spite of the enemy, in the midst of danger, of varied and unforeseen circumstances, of a menacing unknown, in spite of fatigue from many causes.

" 'While dispositions taken in peace times can be weighed at length, and infallibly lead to the result desired, such is not the case with the use of forces in war, with operations. In war, once hostilities are begun, our will soon encounters the independent will of the enemy. Our dispositions strike against the freely-made dispositions of the enemy.' (Moltke)

"Then how shall we carry out the execution of an order received, unless we preserve our freedom of action in spite of the enemy? *The art of war is the art of preserving one's freedom of action."*

To be free to obey! That is what it is to become a disciple. To that end we seek the mastery of self and all its passions. Without freedom, there can be no obedience.

"On the eve of Montenotte, we see Laharpe ordered to succor the half brigade of Rampon; Augerau, . . . ordered to fall in behind Laharpe as reserve; Massena, . . . . etc.,

"So many units, so many different tasks; so many separate missions all aimed at a same result: concentration, but always in the presence of the enemy and through different means which will rely on the ability of the leaders.

"Often the result will be harder to see and to attain. As numbers increase, and simultaneously time and space, the road to follow is longer and harder. At the same time, command, in the narrow sense of the word, loses from its precision. It can still determine the result to be attained, but can no longer specify the ways and means of attaining it. How then can we assure the arrival of these numerous dispersed bodies, except by keeping before them a clear realization of the sole result to be attained, leaving to their initiative the liberty of action to that end? We shall need

"*Intellectual discipline,* primary condition, showing to all subordinates, and imposing on them, the result aimed at by the superior.

"*A discipline intelligent and active,* or rather an *initiative,* second condition for keeping the right to act in the desired direction.

"Such must be the embodiment of the military spirit, which appeals to character of course, but also to the spirit, implying thereby an action of the mind, of reflection, and denying the absence of thought, the silent compliance necessary perhaps for the rank and file who need only execute (and yet it is certainly better that they should execute understandingly), but insufficient always for the subordinate leader. He must, with the means at his disposal, *interpret* the thought of his superior, and therefore understand it first, then make of his means *the most suitable use* under circumstances of which he is the *sole judge*.

"A leader must not only be a man of character, but also a man capable of understanding and planning for the purpose of obeying.

"To the strict, passive obedience of former centuries we shall therefore oppose active obedience, necessary consequence of the appeal made always to initiative, and of the tactical use of small independent masses.

"And that notion of freedom of action which we find appearing as a protection of our spirit of active discipline, which comes from the necessity of assuring the action of the whole through the combined actions of all participants, we find it also becoming, like the principle of economy of forces, one of the fundamental rules of war.

"For in every military operation we have seen that our constant preoccupation is to preserve that freedom: freedom to go to Montenotte, to remain there, to act against Ceva. And, at the end of war, when there are a victor and a vanquished, how will their positions differ except that the one will be free to act and to exact what he wishes from the other, while the latter will be compelled to do and to concede what the victor may decide?

"We must be constantly inspired by this idea of freedom to be preserved, if we wish at the end of an operation, and still more therefore at the end of a series of operations, to find ourselves free, that is victors, and not dominated, that is vanquished.

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"To be disciplined does not mean that one commits no offense against discipline; such a definition might suffice for the rank and file, but it is quite insufficient for a leader of whatever rank.

"To be disciplined does not mean either that one executes orders received only in such measure as seems proper or possible, but it means that one enters freely into the thought and aims of the chief who has ordered, and that one takes every possible means to satisfy him.

"To be disciplined does not mean to keep silent, to do only what one thinks can be done without risk of being compromised, the art of avoiding responsibilities, but it means *acting* in the spirit of the orders received, and to that end assuring by thought and planning the possibility of carrying out such orders, assuring by strength of character the energy to assume the risks necessary in their execution. The laziness of the mind results in lack of discipline as much as does insubordination. Lack of ability and ignorance are not either excuses, for knowledge is within reach of all who seek it."

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"Activity of mind, to understand the purposes of the Higher Command and to observe the spirit of these purposes;

"Activity of mind, to discover the material means of fulfilling them;

"Activity of mind, to fulfill them in spite of the enemy's efforts to preserve his freedom of action; . . .

"In brief, * * * *discipline.*"

We wish that this chapter might be in the hands of every aspirant for discipleship—more, of every man, woman and child of our nation —the subject of every morning's meditation, the basis for every evening's self-examination, till they have made it their own.

Finally we come to the chapter on "The Battle: Decisive Attack", that to which all else leads, the object of all.

"Far from being a total of distinct and partial results, it is the one result of many efforts, some of them successful, others apparently failures, aiming all at one goal: the decision which alone gives victory. Either there must be a successful ending or the whole effort has been wasted. 'In war, as long as there remains something to be done, nothing is accomplished', said Frederick. Every move in the battle must therefore work to that end. And inasmuch as there is direction, combination and results, it proves that logic rules the actions, with all its privileges and pitiless severity. There is a theory of the battle.

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"Modern war, in order to reach its purpose: to impose one's will on the enemy, knows of but one means: the destruction of the opponent's organized forces.

"That destruction is undertaken and prepared by battle, defeating the enemy, disorganizing his command, his discipline, tactical unity, his troops as forces.

"It is realized by pursuit, in which the victor, profiting by the moral superiority which victory gives him over the vanquished, cuts up finally troops that have become demoralized, dispersed, impossible to command, troops which are no longer troops. . . .

"Battle cannot be merely defensive.

"Under that form it may, it is true, halt the enemy in his advance; it keeps him from attaining some immediate objective; but such results are purely negative. Never will it destroy the enemy or procure the conquest of the ground he occupies, which is the visible sign of victory; it is unable, therefore, ever to create victory.

"A battle of this kind, purely defensive, does not, even if well conducted, make a victor and a vanquished. It is merely something to be decided again later.

"A purely defensive battle is like a duel in which one of the men does nothing but parry. He can never defeat his opponent, but on the contrary, and in spite of the greatest possible skill, he is bound to be hit sooner or later.

"Hence we find that the *offensive* form, whether it be immediate or as succeeding the defensive, can alone give results. It must consequently *always* be adopted at some stage or other.

"Every defensive action, then, must end by an offensive blow or successful counter-attack if any result is to be gained. It is an elementary principle, if you wish, but neglect of it has been frequent. It was not understood by the French armies of 1870, or they would not have pictured as victories days * * * which might have *become* victories but which certainly were not victories at the stage where they were left. The French had merely held their positions, which is not synonymous with victory, and even implies future defeat if no offensive action be undertaken.

" 'To make war was always to attack'. (Frederick)

"We must always seek to create events, not merely to suffer them, we must first of all organize the attack, considering everything else of

secondary importance and to be planned only in respect to the advantages which may result from it for the attack."

Here lies the secret of endless discouragement and failure. How many good and well intentioned men and women have despairingly asked themselves why it was that after years of effort they still yielded to the old temptation, were still surprised at their weak point and failed. And the answer is that they have stood always on the defensive; that their concept of the battle of life lay in beating off the attacks of the enemy, in resisting temptation, forever parrying, never thrusting. And so what "might have become victories" never were such. No offensive followed the defensive; no pursuit of the demoralized foe.

It was not in this way that the saints entered their spiritual combats. Recognizing a fault they pursued it unremittingly and relentlessly. They did not repress their pride; they eradicated it. They did not submit to humiliations; they sought them. And so, too, the aspirant for discipleship must learn to "create events, not merely to suffer them."

How is a battle to be won? "Will it consist in the number of enemies killed? Is it a question of doing more harm by having more guns and more rifles, or better guns and better rifles, than the enemy? Is superiority found merely in material advantages, or does it come from other causes? We must seek the answer in an analysis of the psychological phenomenon of battle.

" 'A hundred thousand men,' says General Cardot, 'leave ten thousand of their number on the ground and acknowledge defeat: they retreat before the victors who have lost just as many men, if not more. Besides, neither knows, when the retreat occurs, what their losses are or what the enemy's casualties may be'. It is not, therefore, through the material factor of losses, and still less through any comparison of figures, a greater number of casualties, that they give in, renouncing the fight and abandoning to the opponent the ground in dispute.

"Ninety thousand defeated men withdraw before ninety thousand victorious men solely because they have had enough, and they have had enough because they no longer believe in victory, because they are demoralized and have no *moral* resistance left. Which leads Joseph de Maistre to say: 'A battle lost is a battle one believes one has lost, for a battle is never lost materially.' And if battles are lost morally, they must also be won in the same way, so that we can add: 'A battle won is a battle in which one refuses to acknowledge defeat.' "

We hear in this an echo of a mighty warrior of the Heavenly Host, of whom it has been said: "You cannot beat him, for you cannot discourage him."

"The will to conquer: such is the first condition of victory, consequently the first duty of every soldier; and it is also the supreme resolution with which the commander must fill the soul of his subordinates.

"That necessitates, for an army that desires to conquer, the highest sort of command, and it necessitates in the man who undertakes to battle one important quality: the ability to command.

" 'It is not the Roman legions that conquered the Gauls, but Cæsar. Not the soldiers of Carthage caused Rome to tremble, but Hannibal. It

was not the Macedonian troops that penetrated as far as India, but Alexander. * * *'

"Napoleon wrote these words, but he could have written more, and with still better cause, if he had included that wonderful period of history which he has completely filled with his own personality.

"Great results in war are due to the commander, and it is but justice that history should couple with the names of famous generals victories that glorify them or defeats which dishonor their memory."

"The will to conquer." Without the indomitable resolution that admits neither discouragement nor failure, it is useless to seek the path of discipleship. Let us grant, then, that it is ours, inherent in the essence of the soul that calls us to this war and leads us to the battle. But what means do we take to inspire it in all our faculties, our troops? Do we realize that we are failing in the primary quality of command when our minds suffer a sense of failure, of depression? When we doubt ourselves, or our fellows, or the value of our efforts? We see the truth clearly when we look to physical warfare; but in spiritual combat too many beginners invite, under the mask of a false humility, the very loss of morale that alone constitutes defeat. Does it seem to us that we are a handful against the whole evil of the world? It will not, if we remember the Master who leads us; but, if it does, let us remember also that saying of Napoleon's: "It is not the Roman legions that conquered the Gauls, but Cæsar." Even in the face of such examples, we have as yet no conception of the power that may be wielded, the changes over the whole face of the world and throughout its inner thought that may be wrought, by a disciplined will that never accepts defeat. Only as we grow into that conception can we understand the full meaning of discipleship —the strength that it offers, and the strength that it must employ.

" 'One little realizes the strength of mind necessary to deliver, fully grasping its consequences, one of those battles from which depend the history of an army, and of a country, the possession of a throne,' says Napoleon. And: 'by a strong mind we must not mean one that only knows strong emotions, but one which even the strongest emotions cannot sway.'

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"The great events of history, the disasters which appear on some of its pages, such as the collapse of French power in 1870, are never accidents. They can be traced to higher and general causes which are omissions of the most ordinary moral and intellectual truths. It is therefore necessary, if we wish clearly to understand war, that we recognize first its main principles.

"How can an army, efficiently commanded, destroy the morale of the enemy? Into what actions is war, display of moral force, translated?

"To answer that question, we need only see how a mental impression is created.

" 'Everything,' says Xenophon, 'pleasant or terrible, causes us the more pleasure or fear in proportion as we have least expected it. This is nowhere more evident than in war, where every *surprise* brings terror even to those who are most powerful.' * * *

"The way to destroy the enemy's morale, to show him that his cause is lost, is therefore surprise in every sense of the word, bringing into

the struggle something 'unexpected and terrible', which therefore has a great effect. It deprives the enemy of the power to reflect, and consequently to discuss.

"It may be some new engine of war, possessed of novel powers of destruction, but that cannot be created at will; ambushes and attacks in the rear are suitable to small-scale warfare, but impracticable in big operations where we must resort to the sudden appearance of a danger which the enemy has no time to avoid, or which he can only partly avoid. It may be the apparition of a destructive force greater than his own, necessitating a concentration of forces, and of overwhelming forces, at a point where the enemy is in no position to parry instantaneously by a similar deployment of forces within an equal time.

"To surprise, is to crush at close range by numbers and within a limited time; otherwise the enemy surprised by greater numbers is enabled to meet the attack, to bring up his reserves, and the assaulting forces lose the advantage of surprise.

"They lose it also if the surprise begins from afar, for the enemy can, thanks to the range of weapons and to their delaying powers, regain time to bring up his reserves.

"Such are the conditions of numbers, of time and of space which must be observed in order to obtain those characteristics of surprise which are necessary for the destruction of the enemy's morale.

"Hence appears the superiority of manoeuvering armies, alone capable of speed for:

"Preparing an attack;

"Beginning it at close range;

"Carrying it through rapidly.

* * * * * *

"To destroy the enemy's morale is therefore the first principle we find; to destroy it through an unexpected blow of overwhelming force, such is the first consequence of that principle.

"But that overwhelming and unexpected blow need not be struck at the whole enemy army. To defeat an opponent it is unnecessary to 'simultaneously cut off his arms, his legs and his head, while piercing his chest and stabbing him in the stomach.' (General Cardot.) In the same way, to overcome an army's flank, its center, any important part of the whole, will be sufficient for the result sought."

Provided always, it should be added, that the defeat inflicted be followed by pursuit.

What does this theory of battle mean for the man contending against the evil in himself? It means, first, new hope, rekindling the resolution that will not admit defeat, for all that is necessary to win is "to be the stronger at a given point and a given moment." He is to choose the point. This requires "Service of Information", the knowledge of his enemy from daily contact and daily self-examination. He chooses. The choice is important, but for our present purpose of experiment in the true theory of warfare, it is not vital; for if he chooses badly now, next time he will choose more wisely. He selects one definite point of evil, one concrete expression of it. Against this he must now *prepare* his attack. To that one point he must direct and concentrate all the energies over which he has command—all that have retained "Freedom of Action". He makes it the aim of his morning meditation, of his prayers, of his

stated periods of recollection. Above all, he concentrates upon it his full attention, his eager interest,—born of the new hope and novelty of the effort to attack and destroy utterly what he has heretofore only sought to resist,—every ounce of his will and of his confidence that he has found the way.

Here already is a formidable force, the full power of his nature concentrated against a single fault that in the past has had to face only a small share of his widely spread "general good-intentions." The lower nature has not anticipated any such new tactics. It is by no means certain that that specific fault is sufficiently dear to it to risk the cost of a general engagement. It is surprised, and already its morale is shaken. It is prepared to surrender if the man is really in earnest—if the threat is otherwise certain to be followed by the blow. And this is wholly a question of the man's own resolution. But what kind of a blow? Punishment of the lower-self; discipline, self-inflicted, penance. And this must be planned and resolved upon. It is part of the preparation of the attack.

"Beginning at close range." That is the next principle, and it leads back to the choice of the point of attack. It must be an evil that can be reached at once, concretely; not something distant or vague, but immediate, with which we are already in contact.

And finally, we are to "carry it through rapidly." We must begin at once; from the moment our resolution is made its execution must commence. Otherwise the concentration we effect cannot be maintained; and the enemy has time in which to probe our every weakness, to recover from its surprise and initial fear, to question whether the blows, —the penance, the punishment,—will be persisted in if those first given are withstood. To delay, is to lose the advantage of surprise; to weaken our own morale through the infiltration of doubt and hesitancy and the self-distrust born of past defeats; and to strengthen the morale of our opponent. This is fatal, for the whole of battle is, as we have seen, a battle for morale, and of morale.

Consider what General Foch points out in the case of Macdonald's attack in mass against Archduke Charles at Wagram. We find it:

"Prepared by a charge of 40 squadrons (to clear for it a place of assembly), and by the fire of 102 guns (to halt and shake the enemy); carried out by 50 battalions (22,500 men)."

But that mass of infantry, whose advance decides the battle, is:

"Powerless to act by fire, because of the formation it has assumed;
"Without effect by the bayonet: nowhere does the enemy await the shock;
"Doing absolutely no harm to the enemy, while suffering much itself;
"Reduced to 1,500 victorious men when it reaches its objective at Süssenbrun.
"In short, the decimated troops beat the decimating troops, and they decide the army's advance, that is victory on the Marchfeld. The result was obtained not from the material effects—they are all in favor of the defeated side—but from a purely moral action."

The "surprise", the "unexpected and terrible" element, that shatters the enemy's morale and instilling the conviction of his impotence defeats him, is here the undeviating, silent advance of those falling troops,—the direct spiritual impact of a resolution which manifests its invincibility by its acceptance, which persists in its purpose despite such punishment as, by every material standard, should cause its abandonment.

It is the same with our attack upon our faults. We may ourselves suffer far more than the evil in us does, all the material advantages may be with it and not with us, but if we persist in our advance, undeterred and unshaken by our suffering, with the "will to victory" and confidence in it unimpaired, then the evil flies before us. Our morale is heightened, the enemy's is destroyed; and with that destruction of its morale, the power of evil is gone. It holds us because it has hypnotized us into the belief that it is the stronger. Shatter that belief by one such determined, victorious assault upon a crucial point and the whole fabric falls apart; and one by one we may destroy its elements. Success or failure is a matter of morale, of confidence, of resolution.

In emphasizing the tactics of the battle, the way in which the entire nature is to be concentrated upon a single point of attack, we have deliberately minimized the importance of the right choice of that point so that a decision there may truly be crucial. This is a vital question for the supreme command. What is our "ruling passion"? For it is the keystone of the whole arch of evil in us—when we conquer that, victory is ours. But often, indeed almost always, it lies deep within the defenses of the enemy, so that many minor engagements must be fought in order to clear the way for the final and crucial one,—that we may draw so near to the critical position as to be able to attack it, "beginning at close range", "carrying it through rapidly", concentrating our entire nature upon it with the surprise of "unexpected and terrible" force. All of these minor engagements should be undertaken to this one end. In it is their cause and meaning, and without it they are but wasted effort, "a decision postponed." And therefore there is need of generalship, of the closest self-knowledge, of experienced direction. But for the present we are concerned only to make wholly clear these principles of "the battle of manoeuver" as opposed to the old "battle in line" which is the only idea of spiritual warfare that many have conceived or practised. It will be profitable to study what General Foch has to say of this.

"To this battle of manoeuver characterized by one supreme effort, the decisive attack producing surprise, there has often been opposed the battle in line, in which the engagement is general, and in which the commander relies on some favorable circumstance or happy inspiration, which generally does not appear, for the choice of time and place of his action. He may even depend for this on his subordinates, who in turn depend on *their* subordinates, so that finally the battle is won or lost by the rank and file.

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"In every lottery there are fortunate men who win a prize, yet no sensible person depends on lotteries as a means to fortune. Certain

causes independent of our will, including chance and happy initiative, sometimes determine events, but they cannot be depended on, and still less be used as the basis for action.

"If we analyze the battle in line what do we find?

"The engagement is general, and needs to be supported everywhere; forces being used up they are renewed, replaced or increased. The result is a constant wearing down, against which one struggles until the result is obtained by one or more lucky actions of the troops, subaltern leaders or soldiers, always from some source of secondary importance which can only employ a part of the resources available.

"The total is made up of a series of more or less similar minor battles, out of the control of the higher command."

Which of us has not known the weariness of this "constant wearing down", the daily renewal of the daily struggle to combat all our faults at once, the struggle that never seems decisive, that never seems to get us anywhere. One day we resist this temptation, but fall into that; the next day the success and failure is reversed. The whole line undulates back and forth; but it still lies much where it did years ago. It is a gruelling strain on our morale, and our "will to victory" sinks perilously near to the mere dogged determination to hold on, come what may.

"It is an inferior form of battle, therefore, if we compare it with the battle of manoeuvers, depending on the leadership of the Commander-in-Chief, on judicious and combined use of resources at hand, on the value of *all* these resources, true economy of forces aiming at the concentration of efforts and of masses on one chosen point. * * *

"The weakness of the battle in line lies in the fact that it is an attack which develops everywhere with equal force, resulting in uniform pressure on an enemy who opposes a resistance equally uniform, but of superior value because he disposes of special advantages, cover, fields of fire, etc., which the attacker does not possess to the same extent.

"But if we can perceive the weak point in the enemy structure, or a point of little resistance, the equilibrium is broken, the mass rushes through the breach, and the obstacle is carried. If we seek the weak point, or if we create one by our blows on a part of the enemy's line, we attain the result. * * *

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"Theoretically, a battle begun is an attack determined to succeed.

"Theoretically, also, to be the stronger on a given point at a given time, we must apply all the forces simultaneously on that point, and in an unexpected manner.

"When we pass to practice, we shall find that this necessity entails others; the principles of protection will appear again, and compel sacrifices, absorb forces.

"To direct the attack, to guard it against the enemy, to prevent the enemy from carrying out a similar manoeuver, we shall have to undertake and carry through many minor engagements, each one having some special purpose. Nevertheless, the decisive attack is the keystone of the battle, and all the other combats must only be considered and organized in the measure in which they facilitate and assure the development of the decisive attack, characterized by mass, by surprise and by speed, for which we must constantly reserve the greatest possible number of forces and of troops with which to manoeuver.

"Hence economy of forces, meaning their distribution and employment in battle.

"The difference between the battle of manoeuvers and the battle in line does not consist merely in the difference of results: results planned and sought in the one case by a decisive attack; results hoped for in the other case from some happy occurrence on one or several unknown points of the front. There is also a complete difference of leadership, of execution, of economy of forces.

"This has to be pointed out, because though we theoretically abandon the battle in line, we actually return to it if we have not in advance organized our combination with a plan of battle which aims above all at decisive attack.

"In the battle in line, tactics merely consist in overcoming hostile resistance by a slow and progressive wear of the enemy's resources; for that purpose the fight is kept up everywhere. It must be supported, and such is the use made of reserves. They become warehouses into which one dips to replace the wear and tear as it occurs. Art consists in having a reserve when the opponent no longer has one, so as to have the last word in a struggle in which wearing down is the only argument employed. In that case the reserves have no place chosen in advance, there must be some everywhere, ready to be employed wherever needed to continue action on the whole front. They are gradually absorbed, and their only purpose is to keep the battle from dying out.

"In the battle of manoeuvers, *the reserve is a sledge hammer,* planned and carefully preserved to execute the only action from which any decisive result is expected: the final attack. The reserve is meanwhile husbanded with the utmost caution, in order that the tool may be as strong, the blow as violent as possible.

"Finally, it is thrust into the struggle boldly, with a firm determination to carry a chosen point. Employed for that purpose as a mass, in an action surpassing in energy and violence all the other stages of the battle, it has but one objective.

"According to Napoleon, there was *no general reserve as such.* He had troops reserved, but for the purpose of manoeuvering and attacking with more energy than the others.

" 'One often speaks of the use and necessity of strong reserves. The dogma is closely connected with the theory of progressive consumption of forces; it is considered a sacred dogma. But every reserve represents a dead force. . . . The reserves are useful only on condition of being engaged. . . . One can even imagine a case where it would be wiser to have no reserve; that is where the enemy's force would be precisely known, and when he was already fully deployed.' (Von der Goltz)

"The difference in employment of the reserves is so great between the two kinds of battle that the other differences are sometimes forgotten.

"The battle in line is a principle of the French Army of 1870, or rather the absence of principle as to the conduct of the battle. It is a case of everyone for himself, defeat being always officially due to the arrival of strong reinforcements on the German line; but these reinforcements were precisely troops reserved and brought in numbers to that point to create the demoralization by which armies are destroyed.

"This wording of our official reports shows also that if these fresh troops had come to us, it is only as reinforcements that they would have been used, for distribution all along the line, and not as means to an action of which nobody thought."

What are the disciple's reserves, which he must not fritter away by distributing as mere reinforcements all along the line, in mere general good intentions? They are all the resources of his being, and this means all the powers of the spiritual world to which he has access or upon which he can draw. It includes the daily reinforcement and inspiration that come to him from prayer, from meditation, from intercourse with his fellows, from spiritual reading, from any and every source of strength, from the Master's knowledge of his need. With him as with Napoleon, "there is *no general reserve as such.* He has troops reserved but for the purpose of manoeuvering and attacking with greater energy than the others." And these he is to use as "a sledge-hammer", for a blow to be struck at one definite point and with one definite object. Inspiration is not given him merely to squander in vague, pious intentions, to be dribbled into the conflict drop by drop without effect, or sprayed over his entire line like some sweet smelling oil. It is given him for the purpose of definite attack, to accomplish results. Therefore it is that we are told that "every meditation must end with a definite resolution", that which we gain from it being "aimed in one direction, for the purpose of accomplishing one final result: *the foreseen, determined and sudden action of masses employing surprise"; victory through battle.*

Like the Bhagavad Gita, General Foch presents to us the laws of discipleship through the principles of war, of which they are the highest and eternal expression.

HENRY BEDINGER MITCHELL.

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*If the poor lost souls had the time that we waste, what good use they would make of it! If they had only half an hour, that half hour would depopulate hell.*—Curé d'Ars.

# HIGH EXPLOSIVES

THE QUARTERLY is a tribune of frank speech. Each who mounts it is solely responsible for what he says. He may not and, indeed, cannot, speak for others. Therefore, it becomes safe to venture the expression of an individual, deep-hearted longing that more members of the T.S. would seek for Theosophy in the writings and prayers of the great Catholic Saints and mystics. Have not too many of us left that power to be used alone by those most opposed to all that the T.S. is trying to do? Why not use the dynamic teachings and the dynamic prayers for our own Cause? The Allies are not foolish enough to let the Germans monopolize high explosives. Why, on a higher Allied plane, should we?

Three friends were travelling together. Two were fellow members of the T.S. Anstey has only recently joined the Society. He is a broad-minded and devout Catholic. Brooke has been a member for several years yet he often says: "I feel as if I were just joining." He was brought up a Protestant and admits that he was once most sympathetic to the A.P.A. The non-member, Hare, was a great friend of Brooke's in the pre-T.S. days of the latter's life. Hare is a lawyer.

While Hare was looking over some papers, Anstey and Brooke were talking about the Convention. Hare looked up and said: "By the way, Brooke, don't all Theosophical people belong to one Theosophical Society?"

"By no means—any more than all men in the State of New York who call themselves lawyers belong to the same Bar Associations. Other societies with diametrically opposite viewpoints use the name Theosophy."

"Then you did not have to avow belief in any particular creed when you joined what you call the 'T.S.'?"

Anstey answered him, smiling as he spoke. "Of course we had to —and to agree to live up to our faith."

"What is it? Re-incarnation?"

"Certainly not. Most of our students are convinced that reincarnation is a scientific fact, but we have members in good and regular standing who do not believe in it at all."

"Do stop being owl-like, and tell me what is the one and essential dogma of your T.S.?"

"A never failing tolerance of the beliefs and convictions of others."

"That's not a dogma. It seems easy enough and broad enough for any one to conform to. I do not see where you leave a chance for non-conformists."

"The T.S. doesn't, yet sometimes they find it! Haven't each of us got something that we find it hard to be tolerant towards—quite aside from any moral question being involved, or even a question of good taste?"

Hare answered somewhat slowly: "Do you know, I have rather counted upon this trip to give me a chance to clear up things and to know more about your T.S., for, I find, I have been growing more and more interested in it, or at the least, more curious about it. Yet I find myself feeling that I may seem to be rude if I am to be as frank as I fear I shall have to be, to get at what I want."

"We will try to be truly model members of the T.S. and endeavor to be more interested in what you have to say than even in what we are longing to bring out. A good member should never be unsympathetically antagonistic or argumentative—now shoot!"

"Be serious—tell me, does that mean that you people are really interested in the other side's case and opinions, or that you only permit their development in order to combat them the more effectively?"

"It means, as Professor Mitchell explains in his little book, *Theosophy and the Theosophical Society,* that we of the T.S. are, or ought to be, interested in the views of others and really interested at that. To get irritated or angry—even when criticized unjustly—whether from malice or ignorance—shows that we newer students still keep our Theosophical work too much in our minds, and not enough in our hearts, and so, of course, we do not show it forth in our lives—as we should. But we have learned to be ashamed when we let our self-willed attachment to our own esteem irritate us."

"But haven't you any convictions?"

"I, individually, have absolute convictions, which I am seeking to strengthen and make a ruling power over my will and in my life, but these are not T.S. convictions. As a member of the Society the very strength of my own convictions should make me the more respect other men's convictions?"

"What about the Germans—do you respect their convictions?"

"I have no use for a German traitor, nor have I any use for a weak-hearted American, who would fail to run his bayonet through a German just because he thought that the German believed he had a right, in the name of Germany and *kultur,* to outrage a woman or disembowel a child. The American has his duty—which is to destroy the destroyers of all that he believes to be right and holy. I admire the Devil's industry; I respect his strength of conviction, but that is no reason why I should let up in my fight against him and all his works. Rather, should not my respect for him keep me more on guard, and warn and nerve me to fight all the harder—determined that he shall not overcome me with his perfected and admirable equipment so foully used?"

"I asked a stupid question," said Hare. "I knew the answer. That book, you lent me, Brooke, the Bhagavad Gita, really covers that, in the

answer of Krishna to Arjuna and I'll admit that Jesus Christ taught the same lesson, as Mr. Johnston's commentaries show. And, by the way, Brooke, I have had a chance to read your QUARTERLY at last, after turning down the opportunities you have afforded me. I have had a good, long chance to look over some of your recent numbers. I certainly do remember now that I was filled with admiration of the magnificent stand on the war question and I don't mind admitting that I now regard the QUARTERLY as a very good periodical but—you know you have promised to overlook my frankness—one effect upon me was to leave me irritated."

"What was it that belonged to you so very much that you got irritated?"

"It was the extremely Catholic note in several of the articles."

Then Hare flushed a little and turned to Anstey to say: "I really beg your pardon—I had forgotten that you were a Catholic—getting back to one of the old-time cudgels-out talks with Brooke here."

"You are simply keeping your promise to be frank and I can match your story. I let one of my family have a copy of the QUARTERLY the other evening. I got it back the next morning with a note saying that it was altogether too heathenish for any Christian to dare to leave lying around. I have no doubt that many and many a Bishop and priest would think that I merited excommunication for reading it—to say nothing of the sin of having joined the T.S.—so please go on opening your window for us."

"Of course I liked the articles with an Oriental flavour, that seemed so heathenish to your family, especially the articles on Oriental religions and their basic principles, but how can there be any place for Catholicism in a publication like the QUARTERLY? You say you have no dogma —is Catholicism anything but dogma of the narrowest and most uncharitable kind?"

"I suppose," said Brooke, "that it is the Romanist's assumption that we are all so utterly damned because of our heresy or schism—when we feel that we are no better or no worse than they are—that makes us so intolerant of the Romanists."

"Don't be so extremely Anglican, Brooke. Use good Americanese and say 'Catholic' and 'Catholicism.' Furthermore, I doubt if your point be well taken, for no one holds to such a sense of superiority as your positive Baptist." Then Hare took out his note book, saying: "Here is something a newspaper friend gave me. It was said to him by a Baptist clergyman: 'Nothing so tries my faith as my knowledge that so many good people, perfectly good according to my lights, are predestined to hell fire, while so many people, who seem to me bad, will yet repent and are predestined to be saved—but the mysteries of the Almighty are beyond human comprehension.' And most Baptists, I have found, believe that they are of the elect and that the rest of us are of the damned. Yet we don't get excited against the Baptists, as we do towards the Catholics."

"I suppose that is due," said Brooke, "to the fact that most of our history comes to us from Protestant sources and leaves us prejudiced."

"That may account for it in part," replied Anstey, "but I think it also rests on an entirely unconscious recognition of a half-truth, and I am a Catholic myself.

"Every regular reader of the QUARTERLY knows the difference between the Catholic political, so-to-speak, organization and the Catholic ideal. There is one great wing of the Catholic church, as such, known as the 'Vatican party,' that is, I believe, a deadly menace to both the world and to my religion. There is another wing, however, sometimes called the 'Gallican party', (but don't confuse it with what is technically called 'Gallicanism'), which is, I believe, the hope not only of our church but, possibly even of Christianity."

"I can understand your being a member of the Society—feeling that way, as you do—but it seems even bewildering that you should remain loyal to your old church. Where do you find a common ground?"

"It will seem paradoxical, perhaps, for it is in the T.S. itself. If I had not found that haven I should be drifting out to sea, as is the unhappy lot of so many of the more intelligent and the more intellectually honest Catholics in America. I met one of the older T.S. members, an able business man whom I had known in earlier days. He talked about Theosophy to me. At the same time he spoke of our Lord Jesus Christ with a love and with a faith in His continued existence as a living individuality, actively working for us, such as I have rarely known to be equalled in my own church. As it so happens I had never known it to be felt at all outside, though since I have found that there are some small groups of people who believe in the Power of the Divine Man, still both man and divine. I asked this charming gentleman how he could be a Theosophist and so truly a Christian. He asked me, in turn, a question that set me to thinking and to reading until, here I am, both a Catholic and a member of the T.S."

"May I ask what that question was?"

"My friend asked me: 'Can you imagine a truer or a better Theosophist than the Lord Jesus Christ?' Out of my meditation on this came a desire for more light and I wrote him. From this came three little books: *Meditation, Fragments, Volume I,* and *Light on the Path.* I have been encouraged to read widely by my spiritual directors and so I read these books. From them I learned more of the heart of my own religion than I had ever known. Then the QUARTERLY and other books were sent to me and it has all ended to my great good, or so do I believe."

"I, too, and others also, know and are indebted to that wise and loving friend of yours. How many of us he has helped, and ever with humour and patience," said Brooke. "How true was his remark about Our Lord. One cannot conceive of a truer, better Theosophist. Every page of Theosophical literature that I have read convinces me that He was taught in the Secret Doctrine before ever He began to preach and

teach in public. I believe, too, that He taught Theosophy with a directness and simplicity that make His teaching more Theosophical than even the recent work of Madame Blavatsky, Mr. Judge and the present leaders of the T.S. But why should He not be considered as Himself the most recent and even the most up-to-date Teacher of Theosophy? In the first place can there be fashions in the Truth? Moreover, there certainly can be no improvements on the Truth. Finally, it seems to me, that if reading Theosophical works did nothing else for one, it would bring that satisfactory conviction of which you speak—that Our Lord still teaches us directly, as well as through His work in Palestine: teaches us, furthermore, as the Living Man that you recognize Him to be —a Living Man, though of infinitely higher degree than we are, yet still as human—yes, more human than we are."

Said Hare: "Brooke, do you really believe this?"

"I most certainly do—how could I fail to, when I have been reading every Theosophical document and publication that I may lay my hands on, going back to the days of the Seventies, to say nothing of the Nineties and since, and as a result have turned back for complementary reading to the Bible and the Saints."

"And I," said Anstey, "have found Theosophy in the writings and teachings of the Saints of my church from the Apostles, who received the immediate teachings of Our Lord, to the Little Flower of Jesus, Soeur Thérèse of Lisieux, a charming little saint of the end of the 19th Century, who had never read the *Upanishads* or the Bhagavad Gita, shut up as she was in a Carmelite Convent at 15, and yet whose soul knew their teachings, and even their vocabulary, by heart."

"You puzzle me," remarked Hare, "you speak of those Saints as if they were Theosophists, not Catholics."

"I do not know enough of the history of the T.S. in former centuries—for I must confess that I have not read the *Secret Doctrine,* that really marvellous compendium of Madame Blavatsky's, as thoroughly as I look forward to doing—so I really do not know if some of them belonged to some form of outer T.S., but I am convinced that their souls belonged to the real T.S. It seems to me that there can be no question but that their spirits were in full communion with the Masters and indeed were a part and parcel of the consciousness of the Masters, which I notice in the Theosophical magazines of the older days, and even sometimes in the QUARTERLY, is called 'The Lodge.' For instance, I do not understand how any fair-minded reader of their works can fail to recognize Theosophical training in St. Paul, St. Peter, St. John and the other Gospel writers, in St. Benedict, St. Ignatius, St. Francis de Sales, St. Gertrude, the Blessed Margaret Mary and Madame Barat, to name a handful of the scores who might be named."

"Some of our members," Brooke said, "feel that they are so Catholic that one cannot recognize the Theosophical."

"I am not sure," said Hare, "but that I share something of their feeling, if you will continue to let me be frank to the verge of rudeness. It did seem to me, when I was reading the QUARTERLY, that it did not always regard the prejudices of the major body of Americans, who must be represented among your members. As I understand, it is the aim of your Society to draw people together—not to risk driving them apart and away from you by offending them, or by exciting their prejudices."

"Brooke, by the way, why is it," Anstey asked, "that the Protestant-minded, as you always call them, are so unwilling to look beneath the symbol for what is symbolized? Nothing has been more surprising to me, especially since I joined the T. S., than the way that people, even some of our members, refuse to take help from wherever they may find it. Label a thing '1400' or '1600' and they will turn away askance and sometimes even offended. 'Show me something in September, 1918 styles' they seem to say—as if the Truth could change. I am especially puzzled over the case of some members of the T.S. who welcome anything from the East—though themselves reincarnating as Westerners—and positively refuse to take help from Western teachings that, to me at least, seem fully as Theosophical as anything that Madame Blavatsky herself wrote?"

"I am going to venture to give part of the answer myself," said Hare. "So far as you may be referring to Catholic writings and teachings we feel that the Catholics themselves take and offer the symbols as the sole end and substance of all that is in and of the teachings themselves.

"I suspect that you are too polite to say that you think that we are too materialistic. It is true, and it is a source of great grief to many a Catholic. The faction in our church that happens to be in control of the Vatican and, thereby of the church organization as such, is most lamentably materialistic. Why, though, condemn the earlier and spiritual teachers because of the sins and sad mistakes of their degenerate descendants? One might as logically condemn our Lord Himself, or refuse to use the Gospels, because they are used and misused by the Mormons. Thank God, my church is not hopelessly materialistic so long as Cardinal Mercier defies Germany and the Vatican alike and exposes to public scorn and horror the acts of the very party that even the Pope is so loyally trying to serve—the German-Austrian-Vatican Alliance, with its clerical and political ramifications in Spain, Ireland, Quebec and even the United States itself."

"Please, may I ask a question?" said Brooke. "Did either of you ever by chance read *The Book of the Dead?* It is a compilation, as I understand, of ancient Egyptian rituals. I was interested to find that those old Egyptians used some of the very ejaculations of St. Gertrude and the Blessed Margaret Mary—and the Rosetta stone was not found, and the translations of the old rituals made possible, until long after they were dead. It was the recognition of this universality that lessened my own repugnance and which has led some of my friends, though Episcopalians, to turn to the Sacred Heart Devotion."

"That throws some interesting light on the problem," said Hare, "but, I find myself still wondering how it is that Episcopalians are willing to use what, as I have gathered from some of my Irish Catholic clients, is perhaps the most partisan weapon of the most militant and uncompromising Catholics—for I have been given to understand that the Sacred Heart Devotion is under the special patronage and direction of the Black Pope himself and his Jesuits."

"I am not sure," replied Anstey, "that the Ultramontane or extreme party in my church—the party that, to our sorrow, is today in control of the Vatican and is helping Germany—uses the Sacred Heart Devotion as a weapon any more than they do the Psalms, or the Gospels, or the Lord's Prayer, or the Apostle's Creed. The only real difference that I can see, is that the rest of the Christian church has, until recently, allowed them the exclusive use of the Devotion. The day may come when that Devotion will be as much a part of all church worship as is the Creed today. Do you happen to know that Mr. James, who gave so generously to the Union Theological Seminary, and who was one of the strongest Presbyterians in the country, gave $100,000 to the Episcopal Cathedral of St. John the Divine, because, as he said, he wanted to contribute towards the greatest permanent monument to the Apostle's Creed that was being erected in America? Perhaps we may live to see the day when some Methodist millionaire, inspired to look for the truth in a spirit of tolerance, will erect a monument in New York to the Blessed Margaret Mary, as the individual who has done the most in modern times, to combat the Unitarian trend, and to restore to the consciousness of the world recognition of Jesus the Christ as Living Master and Teacher."

"He will have to be a member of the T.S.," said Brooke. "I always feel that the Society is carrying on her great work. Is it not our literature that brings out the truth and the simplicity of the Revelations to her, the power in her responses to them, and rescues the Devotion from the attempt to monopolize it and degrade it as partisan propaganda?

"Only recently I have been carrying on some simultaneous reading. I have been reading together, so to speak, a book on the life of the Blessed Margaret Mary, giving many of her prayers, with *The Occult World* and *Esoteric Buddhism,* while using *Light on the Path* and her prayers in my devotions. I have found that each illuminates all the others. More than that, I feel that I can not understand anything about the *Secret Doctrine* without the help of the Sacred Heart Devotion. How could I, when all trace back to the same source? Anyone who will try this experiment of the simultaneous reading of those books, will certainly find a new vocabulary in which to express feelings growing from T.S. work—a vocabulary superior to mere mind words."

"It is just that matter of vocabulary," came Anstey's comment, "that makes so much of the difficulty that modern readers have with the writings of the Saints. If they would only read them as they would

read a foreign language, trying to get at the meaning of the writer apart from the mere words used. Many people find the imagery distasteful to them but, if they did but realize it, that is because they so grossly materialize the spiritual meaning of the Saints, which to say the least, is not the fault of the Saints. Others resent what they call the extravagance of the language, but that again is because they themselves have never really felt anything deeply and so assume that anyone who expresses intense feeling must be hypocritical. In fact our reaction to the writings of the great Saints is a most illuminating self-revelation if we will but probe into it.

"And, don't you think, Brooke, that it is important that the works of the Saints be read and their prayers used in the spirit of the T.S., recognizing that the terms are those of men and women who read little but prayed much, who loved deeply but had little use for mere words and, as a matter of fact, knew very few words? Or, in other words, that we should follow the method taught in the First Comment in *Light on the Path,* seeking to find the cipher that lies within the words?"

"That," said Brooke, "is the Comment that has helped me to get inspiration and help from all sorts of seemingly incongruous things. What power there is within the compass of that small book."

Hare spoke out with a certain suddenness, as if he had reached some decision.

"Well, Brooke, if you, one of the very last people in the world the Protestant-minded among your old time friends would have suspected of it, use Roman Catholicism to keep loyal to your T.S., what, may I ask, Anstey, do you as a Catholic, use to keep you loyal to the T.S.?"

Anstey reached into an inner pocket and pulled out a worn copy of *The Voice of the Silence.* "This," he said simply, "is what I have been using of late. It has helped me to know better, and to use better, with help and renewed power, the Sacred Heart Devotion."

"Brooke," said Hare, turning to his older friend, "it is not surprising to have Anstey taking the Saints and their works seriously, but I can't get used to having you so much on their side. It seems mean to bring it up, but I do want to understand your position, so you won't mind my reminding you of the days when you classified the Saints as hysteriacs and epileptics?"

"That is unfortunately true. But my excuse is that all that sort of silliness was before I joined the T.S. and learned to look up facts for myself and to form my own opinions. I had never read anything about the Saints that was accurate. I could not have been hired really to read and to try to understand anything that they had written—at least the post-Gospel Saints."

"Which Saints did Brooke use to call epileptics?" asked Anstey, with mingled interest and amusement. Hare seemed to be trying to refresh his memory before replying:

"Why St. Paul—St. John we understood to be a sort of prose poet —and St. Teresa and St. Francis and that Italian Saint—St. Catherine, I believe, and that Saint who started the Jesuits—what was his name?"

"St. Ignatius," Brooke explained.

"I supposed you would include Napoleon," said Anstey.

"That's so, I have heard him classed as one of the epileptics."

"I have never had an opportunity to run down that sort of thing to its source," said Anstey, "but I feel very confident that we could trace it to German 'Scholarship.' As pointed out in the January number of *The Atlantic Monthly,* the Germans have done their level best to wipe out all traces of what the writer calls the 'supernatural' but which most members of the T.S. would call the 'superhuman,' for we do not believe that anything can transgress the Laws of Nature and so be supernatural. But even modern science has come to abandon the epilepsy theory in connection with genius or the unusual. Go to any State Commission's report or to any trained student and he will satisfy you that the epileptic is sub-normal, especially in intellect. Then read the Gospels and Acts and the Epistles; read the Lives and writings of the Saints and see if they were not super-normal intellectually."

"I'd like to rest the matter on two cases," Brooke said; "on the cases of two marvellous maidens, more marvellous than any heroines of fairy tales, yet as authentic as Lincoln or Gladstone. I mean The Maid of France and the Blessed Margaret Mary of the Sacred Heart. I'd like to know any purely rationalistic explanation that will account for them or for their power."

"Most people suppose that Joan of Arc shamed the men of her France into being men and became a symbol, so to speak?" Hare spoke rather doubtfully.

"Either Mark Twain or Andrew Lang points out that we know more about The Maid than we do of any other human being of prominence. The trial that martyred her, searched her life. The Process of Rehabilitation did the same thing. We still have the formal records, taken down at the very times—details of questions and sworn answers, covering her short 18 years. Read the stories of her life—of her knowledge of diplomacy, strategy—political and military—and military tactics, including the use of artillery from the minute she first laid eyes on a gun—and artillery has always been regarded as scientific and technical. Go into the matter. Then ask yourself which is really the more miraculous—that a sweet and charming little country girl, who had never been away from home until at 17 she became the only person of that age of either sex who has successfully served as Commander-in-Chief of an Army in the Field, should have developed without training or knowledge; or that she was a great soul, incarnating to help her beloved France and aided in her exile in the body by her friends, St. Michael, St. Catherine and St. Margaret. The one is an absurdity —the other, the doctrine of mysticism and faith, seems to me to be the

only reasonable explanation. Has Brooke never told you of that address at his little church, in which it was said that all people in all times under all religions who have tried certain practices—of which purity, humility and sacrifice are the most important—have, without exception, reached the same faith in revelation and in communion with a Master?"

"Yes, he told me. It impressed me."

"Why can't we put aside all prejudices and admit the facts in the matter of The Maid?" asked Brooke. "I can recall when men used to say of Professor Langley that it was a pity that his great scientific work in astronomy and mathematics had broken down his brain and had led him to take up the 'scientific impossibility' of mechanical flight. Science dependable? Nonsense!"

"You don't mean quite that, Brooke," said Anstey. "Don't you mean that to pin all our faith to the lower brain activities that men limit as alone scientific is nonsense? I know that you believe that there is real science within religion and revelation or you wouldn't have stayed in the T.S."

"I do, of course, but let's take that for granted and give Hare the floor, for you both have chances enough to hear me talk about my own views. What's next, Hare."

"I want to know something more about that other maiden saint you spoke of in conjunction with The Maid—no, excuse me—before we leave The Maid I think I ought to tell you a story which has just come back into my mind. After the War had been going for several months —I think it was in December, 1914, a very competent and prominent young Jewish banker came back from Paris. I met him one evening, when he was telling of his experiences. One of the people present asked the inevitable American question—'What was the most remarkable thing that you saw while you were over there?' The banker said that, as he was sure we all knew, he was a Jew and like most of his class had lost his religious faith and had become what he called a scientific agnostic. He said he thought that we would hardly credit his truthfulness if he were to answer the question honestly.

" 'Go ahead,' said our host, 'there isn't a man who knows you who doesn't know that you are absolutely truthful.'

" 'The most remarkable phase of the War that I have seen was when 75,000 of us thanked Joan of Arc for having saved Paris.'

" 'What do you mean by that?' was asked.

" 'Exactly what I said. It was the great service of thanksgiving to The Maid of France at the Cathedral of Notre Dame de Paris.'

"Said one of the party: 'You mean a sort of memorial service that was held. I read of it. You spoke as though you and the rest were thanking The Maid personally.'

" 'That is exactly what I meant. That was what each one of us felt and believed. The Cathedral was packed. Thousands knelt in the streets. I was outside. As the service went on, I too, Jew that I am,

agnostic as I was, I too knelt. We thanked The Maid as saviour of Paris and of France. We thanked her as a living leader, not as a dead Saint. That I regard as the biggest thing I saw abroad. There was not a soul in that 75,000 who did not feel and know as I felt and knew. And we felt her appreciation of our gratitude.'

"'Mob hysteria, was it not?' spoke up the man who had brought the banker. The Jew laughed outright: 'You have known me for years and you ought to know that I am not a man to be moved by mob hysteria. Don't you remember the tests I passed in our courses in psychology? Every instinct and emotion; every bit of reason, conviction and ratiocination was up in arms to guard against hysteria. I was cooler and better self-controlled than I have ever been. I started with a sense of kindly contempt and "scientific" pity for the mob—but, I tell you, I know. The Maid saved Paris and we thanked her and she accepted our thanks with a sweetness, a simplicity and a dignity that I have never known to be equalled.'"

"Did you think it was hysterical?" asked Anstey.

"I did not," answered Hare flatly. "More than that," he added, "there was not one of those who heard him who did not believe as I did and do. Paris thanked The Maid, thanked *her,* not some amorphous spirit or ideal or vague symbol, but consciously thanked a living personality for personal services rendered in time of greatest need."

"As a lawyer, Hare, I doubt if you ever have known a case more strongly buttressed with unimpeachable evidence, both in character and preponderance, than has been brought forward in regard to the phenomenal and superhuman intervention of the Inner World in this war. If it were in any other line you would acclaim it." Brooke was much in earnest.

"Why do men hold back?"

"Perhaps," said Anstey, "the frank reply of a brother lawyer of yours may answer you. He had been seeing a great deal of a certain remarkable group of people. Suddenly he stopped going to see them. One of his friends asked him why he had stopped. The answer was: 'I could not go on without having to adopt standards in my life that I am not ready to accept—yet never have I known such remarkable people; remarkable in so many ways and so many lines.' Most of us fear the standards we know that we should have to adopt if once we believed in the intervention of Divine individuals in the affairs of life, but few of us have the frankness of that lawyer."

"Yes," said Hare thoughtfully, "it certainly would make a great difference if one did come to believe in them. It is interesting to find men like you and Brooke so frank in your faith and to know that so many men of intelligence and understanding as your T.S. associates, are equally frank and simple in their faith. But what about that other young maiden Saint—Margaret Mary, you called her? If reading about the Saints and reading what they have written themselves has taken

Brooke away from the A.P.A., I may yet be made to realize that the Sacred Heart Devotion has its true and scientific bases and is not merely a clever scheme of the latter-day Jesuits."

"Perhaps one great trouble," said Brooke, "is that we all fall into the mistake of thinking of the Saints as more or less colourless personalities, hardly more than names in type. Were they not the most vital of people? Robert Ingersoll once wrote to the effect: 'Washington is now only a steel engraving. About the real man, who lived and loved and schemed and hated we know but little.' There is an exactness of connotation in the words 'steel engraving,' that I have always delighted in. I feel that most of us feel as if the Saints were even fainter than that—more like a weak, washed-out, amateurish water-colour, I should say.

"Most of us hate to sacrifice ourselves or to give up anything in which we feel ourselves especially interested. How rare it is that we do it deliberately? But there are mighty few people who do not make sacrifices unconsciously and continuously for those whom they love. The Saints knew the full value of sacrifice. Don't you remember" —Brooke turned to Anstey—"those extraordinary two sentences published in the QUARTERLY that put it all in so few words? Let me see —as I recall—they ran like this: 'Everything is founded on sacrifice. God set the example when He created the Universe.' So, don't we build Theosophical foundations when we sacrifice our prejudices to let in more of the Truth?

"And, won't we agree that it is much easier to stimulate one's self to needed sacrifices in behalf of the Truth and its Cause if we will use the terms of the known, terms of the easily understood, especially if we use the vocabulary of the days when the doctrine of dedication of one's self as a religious was more generally comprehended than it is today? Why should we stick to the valourous ignorance of bigotry and condemn all religious communities and all religious, even the Saints, because of the faults of a few men and women? We are all human and that means that some of us are bound to fail in our endeavours and fall short of our known ideals, but why damn those who try and who do not fail?"

Brooke grew more earnest as he went on. "I am trying to be a faithful Churchman and am actively interested in the Episcopal church —I am loyal to it, I believe—yet I was turned back to it, after years of unhappy agnosticism, by what many people call Buddhistic teachings. I owe everything to a group of friends, yet in these I have to include some whom I have not known as ordinary human beings. Take Madame Blavatsky, for instance, she had died before I became interested in the T.S. and before, through membership in it, I grew to know and to believe in the teachings of Christ and to seek to give to Him my allegiance. Each year I feel an increasing sense of great personal obligation to Madame Blavatsky. Yet I can remember, as a boy, how she was regarded as anti-Christian—due entirely to her being misunderstood. She was deeply learned in Eastern religions, but that only made her the

better appreciate the Truth of what Christ taught and the reality of His Mission to us Western people. Her true appreciation of Him, I feel, made her flame with indignation at the way in which dogmatic theology had grown to misunderstand Him and to misrepresent Him, and, I feel, she worked hard, and with love and loyalty, to enable people to know Him as He is. Then take the Master K.H., whose letters and other writings I hope Hare may yet read. I actually regard him as a friend whom I love. I have never seen him, but I believe in him and in his help. Yet his body, according to Mr. Sinnett and others is that of a Buddhist guru. No one has done more to bring me back to love of our Master than the Master K.H., yet I am not a Buddhist, but a 'conventional Christian', as a Harvard friend describes us. Still I can be sympathetic with the truth in either Buddhism or Catholicism, without having to be either a Buddhist or a Catholic; and I should seek help from both, if I can find it. The better members of the T.S. we are, the more true this should be. This is so obvious I wonder why we don't see it always."

"If we all did," said Anstey, "what a difference it would make. How it would help in this great war. On the outer plane Germany began it and was prepared and united—able and ready to utilize every available means. The Allies were slow, and have been slow, to unite in using all means available and permissible. By using words and phrases Germany has seduced Russia and came near breaking Italy. Why should we not think that the Dark Forces will try to use prejudices to divide our side and to prevent our using dynamic forces available. They will stop at nothing to avoid a Victorious Alliance against them on all planes. Let us use all kinds of weapons that we may, all the high explosives available and everything else that is legitimate to help us win the Great Fight and to forward our Cause—whether that help be labelled Christian or Buddhist—Catholic, Protestant or mathematically scientific —let us all unite in seeking everywhere for the Truth with which to wage this war against the Devil and all his cohorts."

"Is there a better place to seek than in the T.S.?" asked Brooke.

"None—provided we will use what we may find."

Will we?

EXENTH ROOT.

# THE RELIGIOUS ORDERS

## X

### Modern Dominicans and Père Lacordaire

LIKE most of the Religious Orders, the Dominicans suffered from the atheistic and humanitarian influences of the French Revolution. At the beginning of the 19th Century there was no Dominican center in France.

The Order was restored in France by Henri Lacordaire, an ecclesiastic who was as conspicuous in France as his contemporary, Newman, was in England. Lacordaire was a brilliant orator, and, when not aggressively assertive, he was magnetic. His brilliant oratory and his theatrical career have extended his fame and influence outside his own country and age. St. Dominic and St. Thomas (Aquinas) are the two great saints of the Order; but to young Dominicans today, they seem on unattainable heights, perhaps, while Lacordaire is nearer and more accessible.

From early manhood until his death, he was a conspicuous, sometimes a sensational, figure in French life. He died in 1861. As we study his biography and his opinions, we come to see that, despite an ecclesiastical, even a monastic habit, and despite life-long occupation with religious objects, he belongs to what we hope is the *past* of France—namely, disintegrating liberalism. To study his life is a lesson in discrimination between what is spiritual in religion and what is psychic.

He was born in 1802, the year when Chateaubriand published his momentous *Génie du Christianisme*. This work must be characterized as *momentous,* although the author himself was a morbid, self-centred, and egoistic worldling. The significant thing about the book is the recognition, by a man of letters and a gentleman, of the validity of religious feeling. Men of letters of the preceding generation were of Voltaire's mould—they classed religious feeling as a kind of superstition. Chateaubriand, on the contrary, saw it more truly as a fact of nature. The appearance of the book coincided, in the second place, with Napoleon's effort to give validity to religious feeling by the restoration of the Catholic Church. Napoleon's genius was redemptive and creative. He was trying to bring order and sanity out of the intellectual welter of the Revolution. His Concordat of 1802, by which the Catholic Church was restored, is sometimes looked upon as a matter of policy. Perhaps Napoleon might have said, that, judging from the plane of the absolute, the Catholic Church was not the final and highest embodiment of truth. But he was not working on the plane of the absolute; he was working in chaotic France, where faith in spiritual things had been undermined by puerile speculations. The Catholic Church was the fittest instrument

he could find for bringing again to men's attention the realities of the spirit. Working toward this aim, Napoleon extended a cordial welcome to the author of *Le Génie du Christianisme,* entrusted him with a diplomatic mission, and endeavored to draw him into the circle of his coöperators. Like many another, Chateaubriand was not equal to his opportunity. His vanity and conceit blinded him; he could not see or understand the Emperor's aim—he played fast and loose in politics, loyal to nothing but his own impulse and moods.

It is not surprising that Chateaubriand, with such a character and so crude a sense of discipline, should have been content with the *sentiment* of religion and should not seek its reality in the will. He was a great sentimentalist, a great psychic. Because he was unable to find the present reality of religion, he looked for its realization in a vague future. And like many other religious sentimentalists, he thought that postponed reality would be a kind of socialistic state. Chateaubriand's words seem much like those of some present day pacifist preachers. "The principles of Christianity", Chateaubriand wrote, "are the future of the world. Far from having reached its final term, the religion of the Great Deliverer has scarcely entered its third or political period. Christianity, so stable in its dogmas, is ever changeful in its lights: its transformation includes the transformation of all things. When it shall have attained its highest point, the darkness will be entirely cleared away; liberty, crucified on Calvary with the Messiah, will thence descend with Him; and she will restore to the Nations that New Testament which was written in their favour, and which has hitherto been fettered in its operation."

A French Dominican who has written the life of Lacordaire counts it a merit that Lacordaire should have discovered in early life this *social* aspect of religion which Chateaubriand, the man of the world, came to believe after a long experience. It was to the "social evidence of Christianity", that Lacordaire attributed the restoration of his faith which he lost during his academic days. He had gone to Paris for law studies. He found himself a waif in an indifferent world. It would be easy to understand his conversion, if it followed the usual course of conviction of sin, and contrition. But it seems to lack the personal side, the feeling of guilt, of shame, of mercy and forgiveness by a living Friend; it lacks a sense of the Master. Instead of a living Master, we find in Lacordaire's thoughts some vague notions about the social order. "If I seek in my memory for the logical causes of my conversion, I can find no others than the historic and social evidence of Christianity. . . . I have reached Catholic belief through social belief; and nothing appears to me better demonstrated than this argument: Society is necessary, therefore the Christian religion is divine; for it is the means of bringing society to its true perfection, adapting itself to man, with all his weaknesses, and to the social order in all its conditions." He wrote to a friend: "Many think it unaccountable that I should have been led back

to religious ideas by means of political ideas. The further I advance, the more natural does this, however, seem to me."

This conversion meant much to Lacordaire—a critical point of life safely turned. But if one recalls similar periods in other lives, Ignatius Loyola, for example, or Bunyan, or George Fox, one must inevitably conclude that Lacordaire's conversion was of the exoteric type. In a way it suggests Newman's. One can recall, perhaps, how one followed Newman's interesting narrative in the *Apologia,* without finally receiving any impression of the Living Presence that gives all their significance to the liturgy, ceremonies and traditions of the Church.

The democratic future of the Church! that might be taken as Lacordaire's central thought from this youthful period until his death. Sainte-Beuve points out that the Catholic Church,—in France, especially, —had always been connected with a definite political philosophy, namely a monarchical form of government—the Church had been an expositor and defender of royalist ideas, supporting the justice of the political hierarchy upon the basis of the celestial gradations. Lacordaire was almost the first to break with that traditional political creed of the Church, and to throw himself headlong into the cause of democracy, which he identified with Christianity. He considered his views and aims by no means peculiar to himself but as given to him by his *milieu:* "the child of an age which scarce knows how to obey, the love of independence had all my life been my nurse and guide"—he spoke those words about himself on his deathbed.

He was ordained priest in 1827. Shortly afterward, discouraged by the politico-religious outlook in France, he was in consultation with an American bishop, with a view of choosing the free "republic of Washington" as his field of labour. He made his choice; but before he could put it into execution, an opportunity opened to work for "independence" in France. He threw himself heart and soul into that chance.

This opportunity was the publication of an ecclesiastical periodical called *l'Avenir* (The Future). The purpose of the paper was to secure the independence of the French Church and clergy from the limitations placed upon them by the State—the State had usurped ecclesiastical prerogatives. (Those who are interested in comparative history, literature, etc., may care to be reminded, that, just at this period in England, certain parliamentary measures were being debated about the status of the Anglican and Roman Churches in Ireland. That debate was the immediate spark which started the Tractarian movement and led finally to Newman's change of church). The periodical was fathered by a priest, Monsieur de la Mennais, a man of parts and of some magnetism, who had associated with himself at his home in Brittany, a band of co-workers and disciples. Lacordaire, and another enthusiastic young Catholic, the Count de Montalembert, (the distinguished author of the book, *Monks of the West,* which has been of influence in reviving monastic traditions and ideals in our period) became the ablest co-editors

with Monsieur de la Mennais. If one reads opinions of the paper, *l'Avenir,* expressed by *friends* of Lacordaire and Montalembert, one finds the sincerity and disinterestedness of the editors not questioned; but, with that concession, the paper is described as "incendiary, haughty, arrogant, impatient, indiscreet, radical." "Tactless" explains the attitude of the editors. They wished immediate results; to gain them, they made direct frontal attacks which antagonized and stiffened their adversaries. And like many another Radical, they lashed out, not only for their own object, but loosed general denunciations upon extraneous matters that very slightly touched their cause.

The fate of such an eccentricity as *l'Avenir* was not long doubtful. The periodical made its appearance in 1830. Shortly after, in pursuance of their principles, the editors came into collision with the civil authorities, and there was a public trial in the law courts. Anticipating trouble from Rome, Lacordaire proposed that they go thither, and take the bull by his horns. The three leaders (de la Mennais, Montalembert and Lacordaire) arrived in Rome at the end of 1831. They found the bull's horns very slippery, more like the traditional duck's back from which they rolled as water drops. There were audiences at the Vatican —everything was polite, but nothing happened. And after waiting around for four months, Lacordaire returned to France, convinced by the visit that it would be impossible, during his lifetime, to establish a real republic in France or in any other European country, convinced also that it would be madness and sin to collide with the ecclesiastical authorities. A few months later the Pope prohibited any further publications of *l'Avenir.* This news reached the three friends, as by some coincidence, they were (independently) each in Munich. Lacordaire and Montalembert accepted with complete sincerity the orders from above. De la Mennais accepted the decree with resentment which shortly led to a rupture with the Church. Lacordaire, perceiving the rebellion in his chief's heart, at once severed their connection.

Although this episode terminated without discredit to Lacordaire, he was for years followed by the suspicions which it inevitably suggested. He had, of his own accord, ended the connection with Monsieur de la Mennais—but there remained in all minds the remembrance that he *had been* a friendly associate and co-worker with that excommunicated priest. Such is the result of "the appearance of evil." Many of Lacordaire's dearest plans, later in his life, were checked and long postponed, as much on account of that connection, as on account of his general rashness.

Lacordaire's brilliant career as preacher began about two years after the affair of the journal. He was invited to give some addresses in one of the Paris seminaries. In the world of the seminary and of theology, Lacordaire repeated Victor Hugo's experience at the theatre with *Hernani.* Lacordaire broke completely with the established traditions of oratory. The older compositions of the 17th and 18th centuries are logical and are methodically developed—Lacordaire's arguments were

often weak, and his line of thought not sequential. But very often the traditional orators put one asleep, whereas Lacordaire (in the words of Sainte-Beuve) "etonne, il conquiert; il a du clairon dans la voix et l'éclair du glaive brille dans sa parole." Sainte-Beuve was a close student of the intellectual movement in his century; he declares that Lacordaire was successful because he was steeped in the sentimental Christianity of Chateaubriand—Lacordaire spoke to young men who had drawn in with their breath René's "tristesse sans cause"; he spoke to them of their own ideals of political freedom, making these heard in that most unaccustomed place, the pulpit. *

The result of the orator's unusual style and method, and the response it drew from his audience was the suspension of the addresses. Lacordaire was reported as unsafe. The suspension was a very temporary check, however. The Archbishop of Paris, investigating the charges against the young orator, decided to transfer him from the seminary to Notre Dame—to give him the Cathedral pulpit. This was in 1835. The challenge of the opportunity drew out Lacordaire's powers. He had a triumph—and of a kind that led up to his entrance into the legislative hall of his nation, and into its literary Academy. But that was fifteen years later. The following page from the Memoirs describes the first sermon in Notre Dame:

"The day having come, Notre Dame was filled with a multitude such as had never before been seen within its walls. The liberal and the absolutist youth of Paris, friends and enemies, and that curious crowd which a great capital has always ready for anything new, had all flocked together, and were packed in dense masses within the old cathedral. I mounted the pulpit firmly, but not without emotion, and began my discourse with my eye fixed on the archbishop, who, after God, but before the public, was to me the first personage in the scene. He listened with his head a little bent down, in a state of absolute impassibility, like a man who was not a mere spectator, nor even a judge, but rather as one who ran a personal risk by the experiment. I soon felt at home with my subject and my audience, and as my breast swelled under the necessity of grasping that vast assembly of men, and the calm of the first opening sentences began to give place to the inspiration of the orator, one of those exclamations escaped from me, which, when deep and heartfelt, never fail to move. The archbishop was visibly moved. I watched his countenance change as he raised his head and cast on me a glance of astonishment. I saw that the battle was gained in his mind, and was so already in that of the audience. Having returned home, he announced that he was going to appoint me Honorary Canon of the cathedral; and they had some difficulty in inducing him to wait until the end of the station."

* Here is a specimen of an unfavorable criticism written at the time: "The sermons of the Abbé Lacordaire rightly understood, may be reduced to newspaper articles. They constitute the most perfect degradation of preaching, the most complete anarchy, we will not say of theological, but simply of philosophical, thought."

Two years of brilliant preaching followed. In 1836, without any apparent reason, Lacordaire left Notre Dame, and went to Rome. His own reason for this step was the occupation of his mind with thought about the religious Orders. He was thirty-four years old. He was without ecclesiastical ties. Though a brilliant and successful orator, the only path of permanent duty that opened to him through his Bishop was that of a parish. This did not attract him. As he viewed the state of the Church, especially in France, where he had been rather noisily fighting for her rights, it seemed to him she had lost half her strength when the religious Orders were abolished. The conviction grew in his mind, "that the greatest service which could be rendered to Christendom in our time would be to do something for the restoration of the religious Orders." Two years were given to pondering this need, his own vocation, and the Order in which he would fit. Two, chiefly, occupied his attention, the Jesuit and the Dominican. The form of the Jesuit Order seemed to him an absolute monarchy; the Dominican suited better his love of independence. The Jesuit Order was already tolerated in France—the Dominican was not represented. And the Dominican, the Order of Preachers, seemed the place for an eloquent and successful preacher. "If we are asked why we have chosen the Order of Preachers in preference to any other, we reply, because it best suits our nature, our mind, and our aim: our nature, by its government; our mind, by its teaching; and our aim, by its means of action, which are principally preaching and sacred science. . . . We may perhaps be asked, furthermore, why we have preferred reviving an ancient Order to founding a new one. . . . We feel sure that after much reflection we could find nothing newer, nothing better adapted to our own time and our own wants, than the rule of St. Dominic. It has nothing ancient about it but its history, and we do not see any necessity of torturing our minds for the simple pleasure of dating from yesterday."

The sentences just quoted are from a program of 1839 in which Lacordaire set forth his purpose. He had two objects to accomplish by that program. One was to take public opinion by the horns—an outspoken declaration of his intentions in advance of any act; and the second was to draw together a company of postulants. To obtain his first object, public opinion, he appealed to the liberty (license?) loving minds of his countrymen. They would grant an open road, he declared, to a man in any direction, save in that of religious convictions. There, prejudice sat entrenched. He pleaded for religious liberty. His eloquence drew four or five companions to him, and with these he started the novitiate.

Many disappointments were before him. In his enthusiasm, Lacordaire had arranged with the authorities in Rome that the French Postulants should be given a monastery to themselves for the period of probation. Lacordaire thought that this seclusion would fan the flames of their ardor for restoration in France. Afterwards, the authorities

decided that such isolation might cut the new probationers off from the life current of the Order; they were accordingly sent to reside in a large Italian rural monastery. Here, Lacordaire and his first adherent took their vows, in April, 1840; a few months later, that first comrade, Réquédat by name, died. The next year, the second Postulant, an architect, by name Piel, also died. Shortly after taking his vows, Lacordaire made a brief visit to Paris for preaching. He preached at Notre Dame, *in his habit*. It was a spectacular occasion, but his brilliance won the occasion, and he returned to Rome with a new company of candidates. On fire with his one ambition of restoring the Order in France, Lacordaire again arranged a secluded retreat for his associates who now numbered seventeen. Calumny, based upon the old connection with *l'Avenir,* thwarted this plan. The seventeen Frenchmen were separated, and placed in Italian monasteries; Lacordaire remained alone in Rome, under a cloud of suspicion. By accepting, without protest, the will of his superiors, Lacordaire overcame their distrust!

His ambition had its first stage of realization in 1843. He had been preaching for several months at Nancy. He opened his heart to a sympathetic auditor, who purchased for him a house large enough to accommodate five or six men. Lacordaire sent to Italy for one of his brethren. "An altar was put up in one room; and on the Feast of Pentecost, 1843, I took possession. Everything was as poor and modest as possible; but reflecting that for fifty years we had not had so much as a foot of ground in France, nor a roof over our heads to shelter us, I felt an indescribable happiness."

An improvised dwelling house was good enough as a beginning. But it could not satisfy a mind filled with visions of the past which he wished to project as realities into the present—it was only by courtesy that such a house could be called a monastic centre. A year later, however, a great stride was made. Lacordaire found, near Grenoble, a dilapidated and abandoned monastery that could be purchased. Some of the civil authorities made slight protests when the purpose of the prospective purchase became known. But there was no real opposition. This settlement, at Chalais, was the first real centre of the Order in France; it made possible the reunion of all the French members and postulants who were in Italian houses. It won recognition of Lacordaire's successful work from the heads of the Order. He had lived down the distrust and suspicion caused by rash judgment and impetuosity.

In his Memoirs, Lacordaire has described this home of the restored Order and the memorable day of their installation. It is a beautiful passage, in which Lacordaire shows at his best. His wonderful enthusiasm and devotion, his power of kindling others to a cause, shine out, without any of the spectacular elements which often detract.

"About the same time that St. Bruno was raising the great Chartreuse in the midst of savage mountains, separated from the Alps by the course of the Isere, a few monks of the Order of St. Benedict

wished to establish in the same neighborhood a reformed branch of their Order, which had, however, neither great celebrity nor long duration. Instead of concealing themselves in the most inaccessible part of the desert, they chose a level plain looking towards the south, of a sunny aspect, surrounded by rocks, meadows, and forests, whence, through two large hollows, the eye beholds on one side the valley of Graisivaudan, and on the other the broad plain where the waters of the Saône and the Rhône flow round the city of Lyons. In this beautiful solitude they built a convent, to which they gave the name of Chalais, whence they themselves were called Chalaisians. After remaining there about two centuries, they gave it up to the monks of the Great Chartreuse, who made use of it as a warmer residence for some of their old religious who were no longer equal to the austerity of St. Bruno's cloisters. At the time of the Revolution, the lands were separated from the rest of the patrimony of the Great Chartreuse, and sold in the name of the nation. I bought the property after obtaining the consent of the bishop of the diocese, Mgr. Philibert de Bruillard, an old man, (eighty-two) who, in spite of his great age, hesitated not to expose himself on our account to a struggle with the government. The contract was signed with the utmost secrecy. No preparations were made for taking possession, for fear of awakening public attention, and attracting the notice of the Prefect. I still remember the day when, having met some of our young religious, whom I had sent for from Bosco, in a country house outside the gates of Grenoble, we set out together to that dear mountain of Chalais. The carriage set us down at the foot of the mountain, at the side of the high road; and it took us a walk of three hours to climb the rocks and winding paths from thence to the house. We arrived about sunset, exhausted with fatigue, without provisions, or furniture, or utensils of any kind, each one having only his Breviary under his arm. Happily, however, the farmers had not yet gone out of the place, and we had reckoned on their assistance. They made us a great fire, and we sat down gaily to dine off some soup and a dish of potatoes. That night we slept soundly on a little straw and rising next morning at daybreak, were able to admire the magnificent retreat which God had given us. The house was poor enough; the church, with its massive walls of the middle ages, was now nothing better than a hayloft; but what majesty there was in the aspect of those woods! What sublimity in those rocks that rose above our heads! What a magical charm in those plains and meadows which stretched all around us with their verdure and their flowers! Some long alleys, shaded by trees of unequal size, led to all sorts of hidden spots—along the brinks of precipices, by the side of torrents, under thickets of fir and beeches, through younger plantations, and at last to the mountain summits which crowned these enchanted regions. It took some time to repair the house and set it in proper order; but all privations were sweet to us in the midst of that beautiful scenery, which had been marked for seven centuries by the grace of God, and where the

ruins of a few years had not effaced the perfume of religious antiquity. The old bell of the Benedictines and the Carthusians still hung on its beam, covered over with fir planks; and the clock which had chimed the hours of prayer for them, called us, in our turn, to the same duty.

"It soon became known that the desert of Chalais had blossomed again under the hand of God. Guests came to us from all parts; and that which a while before had only been the dwelling of foresters and woodcutters, became a favorite pilgrimage for devout souls. In the evening we sang the *Salve Regina* in the half-restored chapel, according to the custom of the Order; and it was an inexpressible joy to hear on those hills, in the midst of the murmurs of the mountain winds, the psalmody which seems to carry up to the angels the echo of their own voices."

Lacordaire continued active work many years after this establishment at Chalais. Yet the furtherance of the Dominican Order centres from that date, 1845, around another Frenchman, rather than around Lacordaire. Lacordaire was a pioneer. He had the daring and the vigor of a pioneer. He accomplished other noteworthy things for the Dominicans in France. But a man of altogether different mould soon became the guiding spirit of the Order. This man is Jandel. Jandel's work in no sense belittles Lacordaire's—it magnifies it—it is the most convincing testimony to the real value of what Lacordaire had done. What happened is this: The vigor and fervour of the recent French establishment drew the attention of those in Rome. They judged the moment apt for a renovation of the entire Order, which, like others, had become decrepit. For the instrument of renovation they looked into the little French colony, and chose the man into whose hands Lacordaire had made over the direction of the monastery at Chalais. In 1850, the Pope, intervening in the management of the Dominicans, appointed Jandel Vicar of the Order. The Pope's choice was confirmed by subsequent elections and reëlections and Jandel was the Master-General until his death in 1872.

Jandel, a secular priest, had been won by Lacordaire's preaching at Nancy. He was one of the first comrades whom Lacordaire took into Italy for the novitiate. He was the first one Lacordaire brought back for the modest little work at Nancy. When Lacordaire took possession of Chalais, as described above, he asked that Jandel might be the first Prior. What Jandel accomplished was to turn back into the parent stem, the enthusiasm and fervour of the new French offshoot. By that current of new life the venerable but decrepit houses of the Order were roused to new vigor in old observances.

In speaking of Jandel, Lacordaire had said: "He is the man for *inside*—I am for the *outside*." Lacordaire was a pioneer, vigorous, daring, even rash. Jandel consolidated the work of the pioneer, he deepened it. The Dominican Order is proud of a record of seven unbroken centuries. Unlike the Benedictine and other Orders, the Dominican has never been

reformed from the outside. History shows that such reformations have usually ended in a new small Order. The Dominican, on the other hand, has always reformed itself, and has continued unbroken its connection with its Founder. Jandel felt that St. Dominic wished to combine a life of monastic observance with a life of reverent study, the result of the combination being spiritual knowledge that should lead to Union. He found, on assuming the responsibility of Master-General, that the members of the Order were infected with the intellectualism of the world; they were reluctant to adhere to the old rule about monastic observance; they felt that the canonical services hindered the prosecution of studies and that studies were of prime importance. Jandel placed himself immovably against this secular tendency, and, in letter after letter, insisted upon adherence to St. Dominic's rule. It is the soul that understands, he reiterated, not the mind. Moral and spiritual discipline must antedate and underlie intellectual effort. "The necessity of this was well understood by the most serious of the old schools of philosophy, that of Pythagoras; for it enjoined upon those who wished to follow its course long silence and an austere life, in order to re-conquer for the soul its proper dominion, and to favour the acquirement of wisdom." The aim of the Order is Knowledge, but Knowledge that leads to Union. "Our Constitutions", Jandel wrote in one official communication, "have combined observance (i. e. the monastic schedule) and study, because their chief aim is to form *religious* before all things, religious full of the spirit of the interior life, and not dominated by a human desire for knowledge. In spite of this, and even supposing the best intentions, we see many students, a few months after leaving the Simple Novitiate, lose all religious fervour in their unregulated thirst for study. They allow themselves to be carried away by the pleasant excitement of the active life, which swiftly takes possession of them, and seizes for itself that throne which belongs by right to the interior spirit.

"Of the five motives for study given by St. Bernard, namely, curiosity, avarice, vanity, the edification of others, and the sanctification of oneself, the last two alone are justifiable in a religious; and this zeal for one's own soul and the souls of others is always in proportion to the interior spirit and love of holiness, the fruits of strict observance of rule."

The question has often been asked: Why is the apparent field of action of the Theosophical movement so very limited,—England, America, Scandinavia, and scattered branches elsewhere? Why has it effected no entrance into France, for example? The present writer is in no position to answer these questions. But, in view of what might seem a failure on the part of France to respond to the Movement, it is a satisfaction to point out correspondence between a man like Jandel, and so esoteric a writing as *The Voice of the Silence.* In the second Fragment of that book, the difference is pointed out between *Head-learning and Soul-wisdom,* the "Eye" and the "Heart" doctrine respectively. "Even ignorance", it is there written, "is better than Head-learning with no

Soul-wisdom to illuminate and guide it." Jandel writes less pointedly, but with a similar conviction: "Understanding of the things of God and purity of heart become one and the same thing, so that in practice one may say it is the heart which understands God, or rather that the intellect understands Him only in so far as the Heart loves and serves Him. From this truth, that it is the heart which understands, arises the necessity, in order to make fruitful study possible, of subjecting the whole body to the heart, and of perfecting the will. See how the Saints, those men who were heroic in their mortification and purity of heart, have thrown light on theology, and have elucidated more questions than have others even with the keenest intellects. On the other hand, see how the great geniuses of pagan antiquity succeeded in discovering so few truths, especially in the moral order, although many of them had greater knowledge than the Fathers of the Church. See why so many priests and religious do not come to a real understanding of the Holy Scriptures, for to understand them thoroughly it is necessary to relish them. Thus we see that the most brilliant geniuses in theology were conspicuous for purity of heart—for example, St. John, St. Gregory Nazianzen, and St. Thomas. When the last-named found himself faced with some difficulty, he would have recourse to fasting, or would prolong his prayer after the midnight matins. The reason is clear: *God is truth;* and it is by detachment from self, and by drawing near to God in silence, penance, and humility, that truth is to be found."

Jandel survived Lacordaire many years. Two spectacular events in Lacordaire's life should be noted. France changed its form of government again in 1848, forming another republic. Lacordaire had a vague dream of a Christian republic; he wished to apply Christianity to politics. With some friends, he started a journal with a motto "Religion, the Republic and Liberty." It seemed likely that so popular a preacher as Lacordaire might be asked to represent certain constituents. He was urged by friends to put aside his personal unwillingness to mingle in political matters for the sake of the benefits that would come to the Church from an ardent advocacy of its political rights. He presented himself before voters in two sections of Paris. He was proposed also at Toulon and at Marseilles, where he had preached. He was not elected in Paris, but the Marseilles votes were in his favour. In his monastic habit he took his seat in the legislative body of his country, amid an ovation. But the strange combination was of short duration. In a fortnight he resigned. The reason given his constituents was: he had wished to act with impartiality, not with party passions. But the effort to maintain such impartiality could result only in isolation and ineffectiveness. His duty then became to give up his false position and return to his religious life.

In 1854, for a similar reason, (though one must believe that the old desire for the sensational and spectacular was not absent)—namely, the benefit the Church would reap, he accepted a place in the French

Academy. He looked upon this high honour as a tribute to his life-long endeavour to reconcile "his age, his country, science and liberty with the Catholic Faith." But that was almost his last public appearance. The following eight years, until his death in 1861, were spent in a school of the Order. Here Lacordaire instituted a new degree among the Dominicans, namely, what is known as the Teaching Order, or Third Order (degree would be a better word) of Teachers. Lacordaire felt the need for religious schools in France; the effort to supply such schools created a need for teachers. The professed members of the Order were insufficient in number to supply that need; and preaching, not teaching, was the sphere of their activity. But Lacordaire was not willing either to abandon the schools or to equip them with teachers unattached to the Order. He therefore provided this new degree, within the flexible Dominican system, by which men and women, under religious discipline would be able to give to the youth of the land an education less false and unreal than what prevails in secular schools and colleges.

This new degree established within the Order completed Lacordaire's work. He died in 1861, worn out by his strenuous efforts. He was a good man, magnetic and amiable. His ardor and brilliance have made him a model greatly admired by young Dominicans. This is disadvantageous. Lacordaire is an "outside" man; from his life one gets little feeling of an interior. His influence, as the vivifier of the Order in our time, accentuates the tendency of the Dominicans to let secular intellectualism replace the knowledge which is a fruit of devotion.

The Dominicans in the United States date from colonial days, from the Roman Catholic colony of Maryland. A Catholic family, Fenwick by name, wished to give their children a religious education. Carroll, the first Bishop of Baltimore, recommended one of the Belgian colleges, that had become an English centre, after the expulsion of the Order from England. About 1700 the Fenwick's son was sent there, and his sister, at the same time, entered the school of a Dominican Convent in Belgium. Both took the Dominican vows, as did also collaterals of the family. Young Fenwick and his relatives returned to Maryland in 1710 and asked the Bishop's permission to introduce the Order. The Bishop, feeling that the place and time were not fit, sent Fenwick to Kentucky, to get him out of the way. The first shelter of the Order is still a house for novices. A second house was established later, in Ohio, at a spot where Fenwick was given lodging for the night, in a journey from Kentucky back to Maryland. Finally, the Order reached New York City. When the Catholic University was founded in Washington, D. C., the Dominicans, like many of the other Orders in America, wished to take advantage, for its students, of the opportunities offered by a Catholic Faculty and Curriculum that was not dependent for support upon the resources of the Order. The Headquarters of the Order (in America) is quite near the University; it houses about one hundred

members. This House of Studies, as it is called, continues the tradition of its double origin, English and Belgian. The good taste of the Gothic building and Chapel recalls some of the English Chapels. The pleasant manner of the young monks suggests that of English college boys. It is a community of *young* men, and men of a better grade than is usually represented in Catholic priests, cleaner and more intelligent.

The Dominicans labor under the same disadvantages in America as do the other Orders. Bishops are not cordial; the Bishops need secular priests for parish work, and though, in theory, they revere the Orders, in practice they begrudge the young men whom the Orders withdraw. The Dominicans have been able to get a foothold in the various dioceses, only by volunteering for parish work,—and for parish work of a seeming hopeless kind. When a parish has gone to pieces and is deep in debt, rather than abandon it the Bishop will sometimes turn it over to an Order. For the sake of a foothold the Dominicans have courageously undertaken just such hopeless wrecks, and have succeeded. The parish of St. Vincent Ferrer in New York City is one such example——the Dominicans in charge have rescued the Parish, are just completing a new edifice at a cost of a million and half. For the same reason, expediency, the Dominicans are also founding schools and colleges. That is no part of their original work, and is not a task of their choice. But they do it as a necessary step for the gaining of recruits. Youths, left to the influence of secular priests would not discover a vocation, and the Order might be left without adherents.

The future of the Catholic Orders in America, owing to their connection with a German Vatican, and their desire to win the American public, is a matter of conjecture. SPENCER MONTAGUE.

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*"Patience is concerned in all that we have to resist, in all that we have to deny ourselves, in all that we have to endure, in all that we have to adhere to, in all that we have to do. Wherever patience fails, the act is weak, and the work imperfect."*—Archbishop Ullathorne.

# ALTARS

WHEN a beautiful thing happens one instinctively turns to tell it to the friend who will understand, and what friend so sure to understand as the QUARTERLY? This is how the beautiful thing was told to me: "Some years ago, when spending the spring in Spain, we were appalled to find, when shown to our sitting room, that the family altar was its most conspicuous piece of furniture. It was not a beautiful altar, except as all altars are beautiful for what they struggle to express. This one was draped in horrid washed *and* starched cheap lace and trimmed with paper flowers and terrible little gew-gaws. Our first thought was one of terror. Did the family expect to file in here at all hours of the day and night? Had either of us the courage to suggest its removal? We soon found that our privacy was not to be invaded. The best room was naturally the place for the altar and there it stayed, but with grave Andalusian courtesy we were made its custodians. As we passed through the halls a few flowers would be given us to place there, while in Holy Week permission to make quite dazzling refurbishing was asked and granted. There was love as well as service. A faded ribbon presented to the little Spanish peasant who waited on us reappeared pinned in a fold of the lace, although we knew full well that it represented to her diamonds set in platinum; and all sorts of queer little treasures were deposited there for a while, as though for some process of purification, and then taken away again; but in a general way it was treated with easy Roman Catholic casualness, not as something wonderful, but as something as familiar as food or warmth. The effect upon *us,* however, was not exactly casual. Day by day we lived with it, our meals were served within a yard of it; callers all gasped and said "for Heaven's sake!" and then, if not closely watched, put their cups and saucers down on it. After our first shudder at its touching ugliness we gradually discovered that it *was* "for Heaven's sake" and grew to love it dearly, and the dream was born that some day—in some less public fashion—we would have an altar of our own.

But dreaming in Spain is one thing and waking in New York another. We found space littered, as space is wont to be, with the accumulations of lifetimes, preëmpted by chairs and tables, and strewn with the wreckage of dead whims. We said, as we had said so many times before "where on earth did we *get* it all?" and then were quickly reduced to the usual subjection to "stuff." Then we began to make discoveries. The first was that an altar in the material sense of the word is not in the least a matter of necessity. An oratory is "a place of prayer" and every inch of home can be that, down to the kitchen sink, and every time the heart turns to the Master a shrine is built. Then for the special moments set aside for the ritual of prayer, with an open

window and a great sky line you have an altar that might suffice the saints. In this way we were rich. Immediately in front of a large window, but pushed back two blocks by a group of blessed little one-storied tax-payers, that for some inscrutable reason the seething tide of the city northward washes round but never over (I rap on wood) stands a little old stone church, like a brown rock in an advancing ocean. Its small facade (the lower part is hidden by buildings) is made up of one gothic arch with a gilded cross above it, three niches in which stand (or stood) indistinguishable brown figures, and a rose window. It never seems to be lighted, but in the very early morning, even the most fierce and inclement of winter dawns, one may see people—generally women —hurrying to it.

Then, suddenly, the beautiful thing happened! Someone came and cleaned the city grime from the life-sized figure in the central niche, and it was the White Christ! The Master, in His dear familiar attitude of patient waiting, of gentle invitation, of unquestioning readiness to be friends,—looking straight this way (but *we* must turn), gleaming through the moonlight and radiant in the dawns—a shrine in the wilderness. As of old, He stands surrounded by publicans and sinners, —a gaudy invitation to drink a popular beer just above Him,—an admonition not to miss the Revue of the Follies just below,—the electric signs flashing their insistent appeals to the hedonists of the pavement beneath,—" 'tis a stranger fair and kingly!"

An oratory is a place where secrets are whispered—it reveals one to oneself. Sometimes one may kneel there caught and bleeding in the barbed wire of one's own dark building, and know that once more He has been denied thrice, once more He has been betrayed with a kiss; and then again kneel there, and there is no such thing as barbed wire or any other barrier; and the very air between seems filled with the beat of wings and the voices of angels; while through the beat of wings and clearer than the voices, comes the gentle murmur of *His* voice—"thy sins are forgiven thee, go in peace", then "Lovest thou me?" Oh, gentle voice, that never bargains but ever asks love's old old question—"Do *you* love *Me?*" And then once more, and more wonderful even than His words *to* us, those other words—the incessant murmured prayer *for* us —"that they may be one, even as we are one."

"Above the roofs I see a cross outlined against the night
And I know that there my Lover dwells in His sacramental night.

Dominions kneel before Him and Powers kiss His feet,
Yet for me He keeps His weary watch in the turmoil of the street:
The King of Kings awaits me, wherever I may go,
O who am I that He should deign to love and serve me so?"
(—Poem by Joyce Kilmer.)

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# ALSACE AND LORRAINE

## Part III

## Section II

THERE is a marked tendency in our modern text-books and popular modern histories, to idealize the ancient Germans, and to over-estimate both their civilization and their contribution to the development of Europe. They are almost without exception pictured as simple, upright, pure, and frank; and though modern standards (at least before the War) shrink from their warrior-spirit and destructiveness, yet they have been lauded even in this respect for their virility and courage. In the political order, most of our splendid democratic institutions and Anglo-Saxon ideals about the freedom and rights of the individual, are traced back in theory to the liberty and independence of these German conquerors of an autocratic, slave-holding Rome. Nor should we forget that the noble code of chivalry was first supposed to have been embodied in feudal German knights, who in their turn were a natural development from their high-minded,—even if forest-roving, ancestors.

So much, also, has been said about the "decay," the "decline and fall," of Roman civilization, that by contrast the Germans are generally thought to have been the saviours of Europe in the sense that they infused new, "young," unadulterated blood into diseased Roman veins. Even though their advent was destructive, therefore, it is conceived as having destroyed chiefly what was itself pernicious and "effete," rather than as having permanently devastated classical monuments. After all—so runs the general conception—when the Germans had settled down in their new quarters, the Renaissance revived classical antiquity, and Europe survived, doubly enriched.

History read in this way is nothing more nor less than a huge and successful piece of German propaganda. It is comparatively modern, although amongst the most recent scholars of England and America there has been already some ridiculing of obvious German extravagance, and with this, a partial return to the sounder historical theories, which never, as a whole, admitted any such pro-German version. Nor will the present War permit this crude pro-Germanism to survive long. Together with other *chimeras* of German superlativeness, it must inevitably disappear.

The reason is quite simple. The German hordes which over-ran Europe were literally and actually barbarians and savages,—with none of the veneer which contact with their neighbors has given them today. Like all unspoiled savages, they had their crude virtues—manly vigor, physical courage, persistence, and an absence of the excesses which

characterize overripe civilizations. But they were not cultured, they had no form of civilization which could compare with that which they overthrew; and they had certain faults and vices which set them apart from other bodies of people as of a particularly low and *un*cultured order.

These same vices, which were theirs two thousand years ago, are theirs today. The whole world is learning to recognize them. They are qualities which are incompatible with civilization, culture, and higher evolution. The civilized world is an organized armed force, leagued to exterminate, if possible, the very existence of such excesses from amongst men. Rome, itself possessed of a civilization remarkably like our own in many fundamental respects, was unable so to unite against the common enemy, with the result that after centuries of struggle, she was overthrown. Today the civilized world is again battling against the same peoples, holding avowedly the same ideals, and this time it is to be hoped that the civilized world will have done with them once and for all, and so preserve its culture intact for future generations.

The most recent scholars, who are returning to the French school of historians on this question of the Germans, have done so because they have examined anew the actual facts and historical sources. They have not been completely blinded or prejudiced by German scholarship. Early in the 19th century this process of Germanizing history began. It took its start in the intellectual revival already referred to in connection with Baron von Stein's work. Discoveries of ancient German history, and of hitherto unknown manuscripts, both literary and historic, caused a thrill of pride to surge over Germany; and this, because of its very novelty, received a ready hearing in England, and later in America. Carlyle, Kingsley, Arnold, Freeman, and a host of others, lauded Germany and all things German. As Carlyle noted of the Germans in his essay on *The Niebelungen Lied* (written 1831, in his pristine days), they "now, in looking back, find that they too, as well as the Greeks, have their Heroic Age, and round the old Valhalla, as their Northern Pantheon, a world of demi-gods and wonders. . . . Learned professors lecture on the 'Niebelungen' in public schools, with a praiseworthy view to initiate the German youth in love of their father-land; from many zealous and nowise ignorant critics we hear talk of 'a great Northern Epos,' of a 'German Iliad'; the more saturnine are shamed to silence, or hollow mouth-homage. . . . Of these curious transactions some rumor has not failed to reach us in England, where our minds, from their own antiquarian disposition, were willing enough to receive it." It is noteworthy that whereas Carlyle's occasional myopia compares this lurid, depressing, evil-haunted poem to Tasso's *Gerusalemme,* he nowhere, in the whole essay, even refers to the French *Chanson de Roland,* its literary contemporary,—which, in spirit and content, is characteristically almost its antithesis.

When this new enthusiasm had fairly gotten under way in Germany, the industry and indefatigable zeal of her scholars soon produced an enormous and astonishing mass of material, which for its very bulk alone

held the world's attention.[1] German Biblical criticism, German philosophy, German literature, German music, German theories of art, government, and history, were studied and imbibed almost wholesale by the impressionable minds of our young students, who were unable to distinguish between knowledge and wisdom, between many facts and little insight, between apparently logical conclusions and mature judgment, between sentimental dreams and a cultivated taste. The result was that German canons were accepted, German theories assimilated, and Germany's limitations made our own.

War has brought an awakening, but the changing of trends of thought is no light or easy accomplishment. We no longer revere the modern German; we fail as yet properly to estimate the historic German. We have been educated on German-prepared pabulum, and we have the taste in our mouth.

To make this point clear, it will be well to review a few standard or typical examples of the way the ancient Germans are pictured in the modern German brain, and to parallel these with certain of their English and American reproductions. If these are then set side by side with the actual historic documentary sources, as now known to us, the reader will be in possession of the facts, and will be able to discover the fiction which German vanity has succeeded in imposing on the world.

Here is a résumé, from the sixteenth edition of a German school textbook, widely used, written by the learned Dr. David Müller, reëdited in 1902 by Dr. Rudolf Lange, of the *Friedrichs-Werderschen gymnasium*—on the supernaturally civilizing effect of these ancient German forefathers. "In History, however, it was the Germans who stepped into the places of the decadent races, not merely as destroyers of the Ancients, but as specially called, and enabled to undertake all those things which remain of their eternal inheritance, in accordance with God's own council of perfection [literally, closed-plan]. And this not only now in the region of Mid-History [as distinguished from ancient, *i. e.*, before German invasions], but also as guided forward into the fulness of the future and to the very end of time." [2]

Wolfgang Menzel, perhaps one of the most successful of the so-called "patriotic" school of popular German historians, who, as Myers' *Konversations-Lexicon* says, wrote for the general public and for school-children, will not admit more than that German faults sprang from notable German virtues, and must therefore be excused. Speaking of, and explaining, the "division of the Germans into separate tribes," he says: "The reason obviously lies in the national character, which, of too expansive a nature

[1] These qualities of zeal, patience, industry, and imitation are admirable and praiseworthy *in the abstract*. Unfortunately the use which Germany and the Germans have made of them will undoubtedly lower them in the estimation of mankind for long years to come. And contrast French with German scholarship, even under these heads. Few people know the laborious training undergone by French scholars and artists; and what German historian has outdone Fustel de Coulange or Duruy, or even Guizot, in industry and patient exploration of detail?

[2] *Alte Geschichte: für die Aufgangsstufe des historischen Unterrichts*, p. 157.

ever to be uniform, displays an infinite variety of striking peculiarities, differing according to the natural bias of the individual; hence, in ancient times, the unalterable love of freedom, and the wild chivalric spirit which animated our forefathers, who, equally independent and regardless of their native country, achieved single-handed the most daring exploits; hence, in our times, the extraordinary variety of talented individuals engaged in intellectual warfare as zealously as the German in times of yore in bodily combat. The consciousness of great physical strength produced a spirit of independence and a naïve indifference to danger, which struck the Romans with astonishment, and which, by inducing a blind reliance on their own strength, caused the Teutons to weaken themselves by internal feuds, or with listless apathy to view each other's destruction. None pitied the vanquished. If nine-tenths fell, the tenth was confident of gaining success by the prowess of his single arm. The greater the slaughter of his brethren by the enemy, the fewer the competitors for glory, and so much the greater honour to the victor. Thus, instead of a neighbour being assisted as a friend, he was only regarded as a rival in heroic deeds; so that the action that would now be considered as the vilest perfidy, was deemed by our forefathers the height of chivalric virtue." [1] Thus speaks a German about the noble "chivalry" of his forebears, and in very truth he does not realize how completely he condemns himself and them. The "intellectual warfare" of the Germans has been the cause of even more destruction, if possible, than her ravages of yore; but Menzel throws over both a vague, rosy glow of high purposes and noble sentiments,—incidentally veiling much that would have discredited these forebears, even in the eyes of his compatriots.

The illusions contained in this paragraph are repeated time without number by the popular writers of Germany. The fact that many of their ideas are mutually contradictory does not dampen the supreme German ardour in glorifying all things German. As indicated, school text-books supply a crescendo of similar strains, culminating in pæans about the present mighty Emperor and the present people of Germany. German children are actually taught that they are superior to any children on earth, that the German people are and always have been the superior race, and that everything good in other countries is due to the *urdeutsch* foundation of them all.

To sustain this version of history, other races and peoples are presented as inferior by the alleged ease with which Germans defeat them in battle, and other "well-recognized" marks of mediocrity. So Menzel first speaks depreciatingly of the early Romans, as ruled by "robber kings, on account of the depredations they committed against neighbouring nations." [2] "Strengthened by petty conquests," they drove out these kings

[1] *Geschichte der Deutschen*, Mrs. Horrock's translation of the 4th German edition, Vol. I, pp. 7-8. This was issued in 1871. The 1st edition appeared in 1826. It was widely and continuously read, no less than three editions being necessary in 1871-73.

[2] *Op. cit.* Pt. II, p. 61, and 62, 63, 74, etc.

and "founded a republic on the plan of the more ancient ones of Greece" —from whom they imitated all their art and refinements. Coming early into contact with the mighty Germans, Rome was burned and sacked four centuries B. C. by the Senones and Boii. (These people were Celts, not Teutons—but no matter!) The northern warriors degenerated in the luxurious climate (and through access to Italian wines), and one part was exterminated, while the other became "incorporated with the now aggrandized republic." Presently the Cimbri and Teutones "crossed the Alps, and again threatened the Roman power with destruction; but when, in their proud contempt of Rome [note the chivalrous attitude], they again imprudently divided, they fell a prey to the sagacity and prodigious efforts of the Romans, etc. . . . " Thus Rome a *second* time owed the increase of her power to German influence,—that is, piercing the veils of rhetoric, they gained strength by beating the Teutons. Truly the Romans were a happy and a fortunate aggregation of robbers. Incidentally the Cimbri were certainly Celtic-speaking, and most probably a branch of the same Celtic peoples whose descendants were known to Cæsar as the Belgæ.[1] The following account of Marius' "treacherous" defeat of the Teutons leaves the reader quite perplexed as to why the noble warrior Germans were beaten at all. We will quote the closing incident which, in view of subsequent discussion, should receive the reader's attention. The Cimbri, "traversed the narrow passes leading from the Tyrol into Italy, and viewed with delight the snow-capped mountains, which recalled to mind the winters of their northern home. Half naked and seated on their large shields, they slid down the glaciers . . . ." [We wonder, did Menzel ever see a glacier!]. A fierce battle ensued, victorious for the Romans. "Bojorix fell sword in hand, with 90,000 of his followers. 60,000 were taken prisoners, and numbers killed themselves in despair. The women, dressed in black, with their golden locks in disarray, long defended the waggons, and slew every Teuton who fled from the enemy. When all was lost, they killed their children, and then destroyed themselves. The Romans even then did not gain possession of the booty without a third battle, with the dogs that guarded the baggage . . . The Cimbri and Teutones may thus be said to have conquered even in death, and although without the participation of the rest of the Germans, and on foreign soil, not to have fallen in vain for their country *(Vaterland)*."

Perhaps the reader does not realize that such disingenuous versions of history are not merely the daily food of German school-children, and of the casual German reader, but that they are specifically taught that all other versions of history are false and actively motived by hatred and envy of Germans. They are of a piece with the deceptions and propaganda with which the whole world has become familiar; but which nevertheless still delude many students just because there is a learned

[1] *Cf.* among others, M. Grant, *The Passing of the Great Race*, pp. 174, 5, and 6, and Jullian, *op cit.* etc.

and ponderous air about these self-accredited and degree-bespangled tomes. The Germans are childish in their credulity, just as they are childish in their desire to magnify all things German (even German-owned dogs), and to see in ancient, primitive Germans the very same virtues and characteristics which they ascribe to themselves today. That the Alsatian historians and writers have never displayed any such desire is an evidence, and no slight evidence, of their complete unlikeness where this German acquisitiveness and complacency are concerned.

But modern scholarship in America and England has not been emancipated, and times without number German lies and German propaganda under the guise of science have been solemnly received and weightily discussed and approved. Even in these War times, the habits of thought engendered before the War still echo in our minds, as witness so excellent an article by Dr. Louis H. Gray "Prussian Frightfulness and the Savage Mind."[1] He grasps clearly and precisely the essential limitation of the mental caliber and civilization of the German people, finding an exact parallel between their present processes of thought and action and those characteristic of all primitive savages. "Primitive man is wholly unable to conceive of differences of mental type; his very gods are but huge projections of himself, differing only in magnitude, not in kind. Moreover, his tribe are the only human beings who are really 'men'; all other people are far beneath his exalted level, although —according to the savage conception of the foreigner—they may be very dangerous." But before analyzing and condemning modern Teutons, he is careful to distinguish between the modern hybrid Prussian whose dominance has corrupted the whole mass of the German people today —and "the sterling virtues of the true Teuton within the German Empire . . . the real representatives of the ancient Germans, whom a Tacitus could portray as models for the decadent days of Rome. . . . Anglo-Saxon civilization is the heir of the spiritual and moral legacy of the Germany of olden days—liberty and fair play, justice, honor, and purity; German civilization has become Prussian and is no longer German."

Coming from the pen of Dr. Gray, such statements are significant of the extent to which American scholarship has been Germanized. Even whole-hearted patriotism, as in this case, is no protection against traditions which have come to be almost universally accepted. "Liberty and fair play, justice, honor, and purity" indeed! Such things are the possession of gentlemen. When have the Germans ever been gentlemen? Certainly not the primitive barbarians who all but destroyed Greek and Roman civilization; these tribes were not even the gilded savages of today, who, as Dr. Gray says, are "Domineering to inferiors, servile to superiors; cruel to the foe, regardless of truth; contemptuous of honor, boastful of dominion; unscrupulous and crafty, yet stupid and narrow;

[1] *Scribner's Magazine*, March, 1918.

ignorant of fair play, whining when beaten; seeking—too often with success—by arrogance and intrigue to debauch the noble and the unsuspecting in their own abyss of moral perversion; allies of the base and enemies of the upright; the vices of master and slave, with the virtues of neither," such are indeed the savages of today, and it is almost as true of the Germans of "olden days."

Dr. Gray is not alone in his *mirage,* in his vision of plenitude where there is but barren desert. No less a man than Charles Kingsley could with a clear conscience deliver a series of lectures at the University of Cambridge in 1864, published under the title of *The Roman And The Teuton,* which reads as if inspired by *Deutschtum* itself. On page twelve he explains the defeat of the already eulogized Bojorix in these terms,—"Because they were boys fighting against cunning men, Boiorich, the young Kemper, riding down to Marius' camp, to bid him fix the place and time of battle—for the Teuton thought it mean to use surprises and strategems, or to conquer save in fair and open fight [!]—is the type of Teuton hero; and one which had no chance in a struggle with the cool, false, politic Roman, grown grey in the experience of the forum and of the camp, and still as physically brave as his young enemy. Because, too, there was no unity among them; no feeling that they were brethren of one blood." I can find no historic foundation whatever for this rhetorical interpretation of German virtues. Nor is Kingsley quite convincing when he whitewashes Totilas—"free from death"; . . . "A Teuton of the ancient stamp he was, just and merciful exceedingly".[1] He simply cannot picture the Hun's troops as so noble as their leader: —"The Goths, as they go down, murder every Roman they meet",[2] and finally, after their defeat by the Roman Narses,—"So perished, by their own sins, a noble nation; and in perishing, *destroyed utterly* the Roman people."[3] Yet they are just and merciful exceedingly! Truly *Kultur* has an insidious virus. "And why did these Goths perish, in spite of their valour and patriotism, at the hands of mercenaries?

"They were enervated, no doubt, as the Vandals had been in Africa, by the luxurious southern climate with its gardens, palaces, and wines. [Was this a sign of virtue?] But I have indicated a stronger reason already:—they perished because they were a slave-holding aristocracy."

An *aristocracy!* Let us remember the word. One more quotation will suffice to show the pro-German bias of this well-meaning Englishman.

"And if our English law, and our English ideas of justice and mercy, have retained, more than most European codes, the freedom, the truthfulness, the kindliness, of the old Teutonic laws, we owe it to the fact, that England escaped, more than any other land, the taint of effete Roman civilization, that she, therefore, first of the lands, in the 12th century, rebelled against, and first of them, in the 16th century, threw

[1] P. 158.
[2] P. 167.
[3] P. 168, italics mine.

off, the Ultramontane yoke."[1] Yet they were a "slave-holding aristocracy"!

Kingsley was a professor of history at Cambridge when he spoke, and "he was for many years one of the most prominent men of his time, and by his personality and his books he exercised considerable influence on the thought of his generation."[2] Yet this biased opinion for the German of "olden days" is nowhere borne out by history. It will come as a surprise and a shock to very many people when the cold, hard facts, unvarnished and unadorned, of German history from start to finish, are written anew. Practically, we know only the glowing German, or Germanized, accounts such as the above; though a far closer approximation to the truth may be found, temperately expressed, in French histories. But as the Germans told us that these were prejudiced, they have never been adopted or recognized appreciatively in this country.

Less biased, however, than the French histories, are the actual sources themselves—documents, chronicles, and literatures. To these we shall now turn, reviewing those of greatest importance, and used most often by the German claimants, in order to ascertain directly the facts which they alone reveal at first hand.

In the face of modern praise for the "good, old German" of ancient days, it is well to recall again that he was most emphatically a barbarian, with all that that word means. To be sure, the degenerate Roman, product of a long and noble tradition and culture which was succumbing to the elements of weakness and rottenness within his own nature, became eventually a more despicable character than even the barbarian German. For the native German—the Goth, the late Swabian, and the Saxon—had, along with his crude vices, also crude virtues. And it was a question, back in the first centuries of his contact with Rome, whether he as a people would become truly civilized and would develop a new consciousness, sloughing off alike the crudities of his own savagery and the taint transmitted by Rome,—or whether he would use the new education, superior culture, and broadening influences of the old-world civilization as a veneer or shield to cover, and as a means to reinforce and extend, the uncontrolled passions and vicious propensities of his untamed nature.

Fifteen hundred years of history have answered this question. The Franks—if they really were Teutonic,—in France, the Saxons in England, to a more limited extent the Swedes of Scandinavia, have succeeded in rising out of the barbarism which their native German inheritance represented. It was a handicap which they overcame. In large measure this was due to three things:—thorough admixture of races, prolonged contact with the culture and refining influences of Rome, and third, Christianity. The Franks in Gaul, being the first to interblend with non-Teuton peoples, the first to become thoroughly amalgamated with Rome,

[1] P. 294.
[2] *Ency. Brit.*, Vol. XV, p. 817.

and the first to become Christian,—"the eldest daughter of the Church" —naturally took the lead in this civilizing process. England, conquered also by Cæsar, came next. The countries represented today by Germany, Austria, and Prussia, succumbed to the various German onrushes, and their Slav and Celtic populations melted into the more numerous and more powerful German strains.

The France that struggled out of the Capetian period was essentially of a non-German, and distinctly of a Latin, spirit. Hence the rapid rise of the Romance or French language, hence the spread of typically French poetry, hence the galaxy of brilliant French warriors and kings who stand today as the epitome of the French spirit, and whose outer activities were the Crusades and Chivalry.

Throughout all this period Alsace-Lorraine inherited the religious dispositions of France, and leaned towards the royalist traditions of the Mother-country. Neither of the Provinces were ever partial to the Empire-visions of the German Ottos and Fredericks; and conquest or feudal possession by them only succeeded in breeding a passionate desire for complete independence. One of the strongest arguments that blood-ties and popular predilections do actually count lies in the fact that when they did actually and finally face the possibility of independence, they chose to unite once more with France rather than to exist as separate states.

There is nothing unique in this function of Christianity in France at that time. It was merely the first occasion in Western Europe. We see Christianity effecting precisely the same union quite recently in two countries—Russia and Serbia. The many Russias were held together by loyalty to a common religious sentiment, and by the union, in the person of the Tzar, of Church and State. The Holy Orthodox Russian Church was the only effective binding influence between north and south Russia; and a deplorable feature of the disruptive Bolshevik régime has been the overthrow of the Church. When Serbia, in 1831, broke away from Turkish rule, she threw over at the same time the claims of the Greek primate of Constantinople, and created for herself an independent national Church, perhaps the strongest single unitive force in the national spirit of Serbia throughout subsequent decades.

The Germans were the last peoples to be Christianized, even in the nominal and superficial sense of those early days. And it should be added that the Saxons in England and the Franks and Normans in France gained civilization at the price of renouncing their "pure" German blood. It was by their mixing, by their assimilation, that they became civilized. It is because the Germans in Germany have retained a preponderance of the Teuton stock that they are even today, despite their own mixture of blood, a vicious, barbarian people. In history they have always been far behind the other European nations in manners, customs, intellectual attainment, political stability, national consciousness, and even religion, up to a very recent date. The *Kultur* they finally

affected in imitation of their neighbors—chiefly France—gave them intellectual understanding and capacity such as they had not previously had, but it did not succeed in elevating their essentially brutish characters in the slightest. It made them more responsible and more knowing, without making them more moral or more civilized. How truly refined they have become as a people and as a nation may be measured by their conduct of the War. Characteristics essentially theirs in the days of the barbarian invasions of Ancient Rome, are theirs today, intensified and wrought doubly corrupt by their increased understanding and self-consciousness. Morally responsible they are, because they have had every advantage which France, England and Belgium have possessed; but at every step in history they have assumed certain of the outer forms only of civilization, remaining essentially themselves behind the mask of outer seeming.

Despite the glowing impression as to the importance and accomplishments of the Ancient Germans, so popularly held, there has been a tendency since the War to compare, in a general way, the Huns of old and modern Germans. It will be well, however, for the world to realize that this is no mere superficial resemblance, but that the Germans today are not only the lineal descendants of those manifold peoples who broke and devastated Rome,—they are also reproducing today the very same characteristics which distinguished them for their barbarity two thousand years ago. Nor have these marks of their peculiar ferocity ever ceased to exist throughout the Middle Ages, as well as in modern times down to the present War. As a race or type of people, only those of them who have become thoroughly blended with other races and types, and who have thereby come into intimate—let us say hereditary—contact with the ideals and ideas of those other races—only these have become civilized in heart, as against becoming civilized in appearance only.

All the Greek and Roman historians agree in this fact of German brutishness. The essential psychology of this people has not changed. Rosy and glowing accounts of them notwithstanding, they are described by the actual observers of old in terms which find an almost exact echo in the reports of this present War. As an example we might cite Dio Cassius, the Greek historian, writing in 200 to 229 A.D. He tells us of their battle tactics that "Many of them, owing to the closeness of their formation, remained standing even after they were killed." [1] Profoundly revolutionized as is the field of battle tactics, the Germans still fight as they did of old, because fundamentally their fighting psychology has not altered.

If the myth of a *cultured* German *savage,* of an "aristocrat"—which is in a phrase what Germany would have us believe—if this impossibility is to be finally expunged from our minds, nothing could do it more convincingly than an examination of the very sources which German historians themselves use. Chief of these is Tacitus, the Roman historian; and chief amongst his works is the little book—*On the Customs of the*

[1] *Historia Romanorum,* XXXVIII, 49.

*Germans (De Moribus Germanorum).* This is the German stand-by; and presents a literary and historic problem over which many minds have worked. Suffice it to say in summary, that one and all of the German *savants* take it quite seriously, and labor the text for the utmost limit of ingenious historic rehabilitation. The French, English, Italian, and American scholars are severally inclined to believe that Tacitus was not writing plain history, but that he was on the contrary, writing, if not an indirect satire on his fellow countrymen, then at least a very plain warning that if they did not give over certain of their very marked vices and their indolence, conquest by the German was inevitable.

The reader unfamiliar with this work of Tacitus will not have found it difficult to guess that it praises the Germans. According to Dr. Gray, Tacitus held them up as "models" to the Romans. Non-German opinion has it that Tacitus magnified certain German virtues because he was using the time-honored method—so often practiced by pulpit orators —of extolling pagan virtue to stimulate the flagging virtues of the faithful.[1]

Three reasons lead non-German scholarship to form this conclusion. First, Tacitus singles out for praise virtues which were the direct antithesis to notorious vices of the Roman patricians. Second, his complete picture does not bear out the standard set by the laudatory passages. Third, Tacitus stands out as almost the only historian who really says a good word for the Germans;—every other account of them, even when not frankly hostile, is so filled with the horror of their beastliness and cruelty, that Tacitus becomes suspect from the very start.

To all of which the Germans are blind, or at least completely unconvinced.

Heine is a possible exception. He said in his *Germany*—speaking of Madame de Staël, "Her book *De l'Allemagne* is in this respect like the *Germania* of Tacitus, who, perhaps, by his eulogy of the Germans meant indirect satire of his Roman fellow-countrymen."[2]

Tacitus' description has to be read in some such light to be read as history at all, therefore, and to discover his real opinion of the Germans, the laudatory passages of the *Germania* must be carefully compared for discrepancies and incidental admissions, and they may be further checked up with inconsistencies occurring in the less biased statements of his larger works, the *Historiarium* and *Annalium.* This the Germans do not do, even in serious, scientific studies,[3]—at least we have not seen any. Nor is Tacitus the only historian of the Germans,—there are scores of comparatively reliable authorities; but no other has written such a eulogy, even to point a moral. All which is testimony to the powers of discrimination of pure German science.

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[1] *E. g.,* Salvianus, a priest of Marseilles, who wrote in the 5th century *De Gubernatione Dei. Cf.* lib. VII.

[2] *The Works of Heinrich Heine,* trans. by Hans Breitmann, Vol. V, p. 239.

[3] *E. g.,* W. Liebenam's two studies on "Germanicus," in *Neue Jahrbücher für Philologie und Paedagogik,* 1891, Vol. CXLIII, p. 717 ff.

It might assist the reader to bear in mind during the subsequent pages that Bernhardi, amongst others, declares of the Germans:—"Since they were the first heard of in history, they have proved themselves to be a nation practising the highest form of civilization, indeed they are *par excellence* the civilized people."[1] And also Menzel: "The civil institutions, the customs and superstitions, of ancient Germany, arose from the peculiar and warlike form of government necessary for the guidance of a nation of free warriors, who owned no laws save those of chivalry and honour. This chivalric feeling is by no means sufficiently explained by ascribing it to the character common to all the wandering robber hordes, as it never rose in those of Asia to such a degree of sublimity [Did Menzel ever hear of Japanese Bushido? We shall recall this word 'sublime']. The cause must be sought in the traits peculiarly characteristic of our race" . . . etc. and etc. (p. 20).

But for our purpose Tacitus will serve just as well as any other authority we could cite. We must bear in mind that he wrote when Roman civilization was at its highest as far as refinements, genuine culture, and wordly prosperity were concerned. At no period in history has civilization more nearly resembled our own; and Tacitus and his fellow-writers were just as capable of estimating the German invaders at their true worth as we are. If some one points to the Roman vices he deplores, and other signs of decadence, we can point, and with small advantage to ourselves, to our present divorce scandals, white-slave traffic, and problem plays as no more truly indicative, or completely representative, of our own degree of culture. Tacitus, and the Romans, felt themselves just as different, and just as superior, to the Germans, as we do today—and with as good reasons.

But let Tacitus speak for himself. We will take first the passage in *De Moribus Germanorum,* the foremost proof that the ancient Germans were "aristocrats," sublimely chivalrous, "models." Closely and literally translated, it reads: "Nevertheless, they are severe about matrimony, and they deserve the greatest praise for their customs; for they are practically the only Barbarians who are content with one wife,—except indeed a few, who not because of lust, but because of their nobility, surround themselves with many wives. . . . Thus, they live a chaste life, seduced by no spectacles, corrupted by no provocative banquets. Men and women alike are ignorant of clandestine commerce by letters. In such a numerous people adultery is of the rarest; it is punished immediately, and with the permission of the husband. With hair shaved off, and stripped naked in the presence of relatives, she is expelled from the home of the husband, and chased with lashes by all through the countryside. To public loss of honour no favour is shown: neither beauty, nor youth, nor wealth can obtain her a husband. Vice is never treated by them as a joke, nor is profligacy or becoming corrupted considered the fashion of

[1] "Das Kulturvolk *Kat'ἐξοχήν*." *Unsere Zukunft;* "Ein Mahnwort an das deutsche Volk," p. 11, 1912.

the age. Some states do even better,—in which they marry only virgins; and with the choice once made her hopes of matrimony are closed for life. Thus they have but one husband, the same as one body and one life; she has no other thought, no other desire; and she loves not only her husband, but the married state." [1]

This passage, as said, has been left thus crudely translated with the deliberate purpose of expressing as directly and accurately as possible the bare phrases of Tacitus' decidedly unpolished Latin. His half-finished sentences are so condensed and rugged that many translators have worked their own shades of meaning into the text by means of smooth renderings. Needless to say the Germans wax almost poetic in their versions; and it is the mainstay for German eulogies of their "forefathers,"—together, perhaps, with the corroborative evidence of one of the *Laws of the Visigoths* (*De Adulteriis,* lex 3).

To anyone familiar with the Latin authors of this period, Tacitus' obvious intention of preaching against certain deplorable Roman laxities is plainly manifest. He seizes the opportunity to commend the "noble simplicity of the German marriages," in order to pass a pointed censure on the excessive nuptial ceremonies established at Rome, and particularly the facility with which both sexes violated the marriage vow. The Roman censor had lost all power, and though Cæsar and Augustus passed the so-called Julian Statutes *(Annals,* Bk. iii, sec. 25), the remedy was inadequate. Horace *(Carm.* 3, 24, 9), and Juvenal in his sixth satire, refer directly to the danger to Roman civilization in this prevalent immorality, as also Martial (Lib. vi, epig. 7). Tacitus further contrasts the clandestine letterwriting of the Romans, as also their banqueting and passion for the amphitheater, with the primitive simplicity of barbarian life—clearly a direct attack at the Roman customs. Seneca, for his part, in his seventh letter, inveighs against the danger and relaxation induced by another vice—the games,—which Tacitus also singles out. Tacitus is simply adding his voice, therefore, to the many protests; and the Germans were used to point the moral, and to get a hearing from his blasé fellow patricians.

Corroboration of primitive German purity and sense of the value of chastity, is found by *German scholars* in other writers, such as in Cæsar, in Valerius Maximus (Lib. vi, cap. 1), Florus *(Epitome Rerum Romanorum,* Lib. III, cap. 3), in Procopius *(De Bello Gothico,* Lib. ii), and, from a later Christian source, in St. Boniface, Archbishop of Mentz, in a letter to Ethelbald, king of England. There are also others. But on examination, each and all of these passages are either echoes of the earlier sources or at best negative. Valerius tells of the fact that the aforementioned (probably Celtic) Cimbrian women who marched into Italy were all virgins, since they gave that as a reason to Marius when they wished to become Vestal Virgins. He says that they chose to

[1] *De Mor. Germ.,* XVIII, XIX.

strangle themselves rather than be exposed to the Roman soldiery. There can hardly be said to be proof of the first statement; nor does the second event prove chastity, but rather the choice of a lesser evil. Florus, writing in the reign of Trajan, relates the same incident in detail, and with decidedly contradictory evidence. After the victory obtained by Marius over the Cimbri, the conflict was no less fierce and obstinate with the wives of the conquered. "Having drawn up their carts and wagons in line of battle, from these elevated stations, as from so many turrets, they fought the Romans with lances and poles. Their death was as glorious as their fighting. For, when, having sent an embassy to Marius, they did not obtain liberty to become religious (which of course could not be done) they strangled and suffocated their children then and there, and either killed themselves in one mutual slaughter, or with the sashes that bound up their hair, they hung suspended by the neck from the branches of trees or from the wagons."[1] Note that Florus calls them *wives* (uxoribus); he says nothing about virgins, implying that in the nature of things they could not become Vestals *(nec fas erat),* and refers to their *children.* He says *nothing* about dogs *(vide* Menzel).

Procopius and St. Boniface both attest the devotion of German wives to their husbands and lovers—as before, a contrast with Roman infidelity. Florus and Valerius are in essence saying the same thing. Among the *Vinedians,* says St. Boniface, the wife dispatched herself that her body might be burned on the same funeral pile with the man she loved. The Vinedians were probably Slavs, and not Germans, as we have already seen. Procopius gives a similar account of such practices by the Heruli. Everyone is familiar with this semi-religious rite amongst primitive peoples, equally in ancient Britain, in many parts of India, and in America by the Redskins. All these examples prove a passionate and perhaps religious devotion of wives for husbands, in a manner universally characteristic of many primitive barbarians. But they do not prove chastity, or even a high moral sense. To use such customs as proof of chastity as it is understood today, is a distortion of history and entirely without warrant. The Saxons are said to be superior to the other German tribes in this respect, and are so today from all accounts; but they are only one restricted section of the people, and certainly have failed either to leaven their neighbors or to resist corrupting influences. Roman comments on German chastity were the reaction of cynical, worldly men to the vigorous naturalness of uncivilized, animal men. But to compare naïve animal naturalness with chastity, and to identify the two, is not merely a confusion, it is a distortion. And let nobody think that animal naturalness in a barbarian German, especially when drunk, which he was constantly, would be tolerated by any genuine civilization.

In point of fact, even Tacitus in the *Germania* had to except the "few" leaders, because, as everybody in Rome knew, Cæsar had men-

[1] *Epitome Rerum Romanorum,* Lib. III, cap. iii, esp. sec. 16, 17, and 18.

tioned the "two wives" of Ariovistus,[1] and similar incidents. Nor is the complete picture which Tacitus gives very convincing, either of a high standard of morality, or of any very high ideals of anything at all except physical strength and physical courage and daring. His book as a whole is distinctly a description of barbarians, of savages,—and this even in a eulogy. There was nothing noble, refined, or cultured about them; though there was superabundance of vital material with which to work and with which to upbuild a new, vigorous civilization. The successes and failures of this process are now being clearly revealed by War.

Tacitus, doing his best in a eulogy, remember, and describing "cultured aristocrats," tells us that the Germans wear but one loose mantel of the skins of wild animals, which is *never* taken off or changed;—that is all. The women dress like the men, and habitually leave their arms and chests bare (xvii). The men, when they are not fighting, lounge half naked about the fires, drinking, gambling, and quarrelling. They have only one sort of *public* spectacle, in which the young men dance *entirely naked* between pointed swords and javelins (xxix). In every family the children of both sexes grow up together "in filth," entirely naked; and no distinction in education is made between the master and slave. Both live with the animals, and pass the time on the same ground (xx). Drunkenness is their prevailing vice, and Tacitus says: "If you indulge their drunkenness, by furnishing them as much as they desire, this vice alone will conquer them no less easily than by battle (xxiii). . . . To devote both day and night to deep drinking is a disgrace to no man" (xxii). In chapter xii, he speaks of the punishment for unnatural sexual vice—to be buried alive in mud—; which admits the fact of its existence even amongst the *uncorrupted* Germans. In the *Historiarium,* we find Tacitus putting into the mouth of a Roman General Cerialis, while addressing his troops, these words: "The same motives which induced the Germans to cross the Rhine will ever subsist, —*insatiable lust,* and avarice, and the love of changing their settlements. . . . On your own soil they wish to laud it over you. They come to ravage your lands, and liberty is the pretense."[2]

This almost verbatim summary of the actual text of Tacitus will dispel, probably, any idea of the Germans "practising the highest form of civilization" even in Tacitus' account of them. But there is more to the picture than this. It is not merely that the Germans had nothing which might be dignified with the word civilization in contrast to that of the Romans,—even though the latter was over-ripe and in many ways rotten. The Germans cannot be blamed for being savages then. But they can be blamed for never having overcome their barbarism, and for having assumed (late in the day) the outer forms of culture as nothing more than a cloak to cover their inflated and debauched vices. For the

[1] *De Bello Gothico,* Lib. I, sec. 53.
[2] *Op. cit.,* Lib. IV, 73; italics mine.

Germans, instead of rejecting the rottenness which led to the decadence of the Romans, added the peculiar vices of the latter to their own; and, having acquired skill, address, and refinement in debauchery, they have continued to practice bestiality, rapacity, and cruelty from that day to this.

The myth of German superiority must be understood. The German today is a whited sepulchre. He is in all essential characteristics the same as he was in primeval forests; his character is unchanged; and he has only learned through the centuries to direct the forces of his nature in a crescendo of highly-developed and, where convenient, smooth-faced, evil-doing.

That the Germans have not changed, and that the civilized world still has to deal with a people which has been its enemy for centuries history makes abundantly clear. Tacitus in another place reports that the Roman General Germanicus, after several years campaigning against the Germans, exhorted his soldiers "to bend all their energy to slaughter; —they wanted no captives; *the extermination of the people would alone put an end to the war.*" [1] Whether or not these words were ever actually spoken, Tacitus knew the common opinion of how faithless and ruthless the German tribes were, and he spoke his own and popular convictions, if not those of the famous Roman. A. G.

[1] *Annalium*, Lib. II, xxi.

*(To be continued)*

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*"Our will may be weak, very weak; He asks for that will that He may make it strong. All that God asks of us is our will; when given to Him, in whatever condition, He will make it good."*

—Archbishop Ullathorne.

# ON THE SCREEN OF TIME

THE chief event of the quarter—the advance of the Allies on the Western and Eastern fronts—is too well known and has been too widely commented upon, to need further notice by us. All we need do is to express our undying gratitude to Marshal Foch and the Allied armies for the blows they have dealt Germany,—blows which we hope and believe will never cease until that entire nation, from Emperor to brutal peasant, is brought to its knees, howling (as only devils can howl) for mercy.

It is at that point, however, when it comes, that the civilized world will face a test and a crisis more dangerous than any that the war so far has produced. Will it be misled by tears? Will it be able to discriminate between tears of terror and self-pity on the one hand, and, on the other, tears of genuine repentance? There is no chance whatsoever that Germany will reach the stage of repentance during the life of the present generation. But that she will weep, and will weep copiously, loudly, appealingly, is almost certain.

Rudyard Kipling, speaking recently to some American soldiers in England *(Literary Digest,* August 24th, 1918), declared that:

"When Germany begins to realize that her defeat is certain, we shall be urged, in the name of mercy, toleration, loving-kindness, for the sake of the future of mankind, or by similar appeals to the inextinguishable vanity of man, who delights in thinking himself holy and righteous, when he is really only lazy and tired—I say we shall be urged on those high grounds to make some sort of compromise with, or to extend some recognition to, the Power which has for its one object the destruction of man, body and soul. Yet, if we accept these pleas, we shall betray mankind as effectively as though we had turned our backs on the battle from the first."

Mr. Kipling concludes that not until "we have evidence—not merely belief, but some proof that her heart has been changed," can it be right to treat Germany except as an unrepentant criminal.

The same statement has been made by German refugees in Switzerland who have fallen out with their fellow-countrymen. In an article published in the *New York Times* (August 1st, 1918), Mr. Frank Bohn quotes the reply of "a distinguished journalist of Berlin", Dr. Rösemeier, to the question,—Can't you write something that would really get hold of people in Germany and bring them to their senses?—the reply being:

"Write something! Nonsense! Haven't I been writing my fingers off for thirty years. What those fellows need is not ideas for their brains. They need bombs on their skulls" [If the German language were not prohibited in the QUARTERLY, our comment would be, "Echt deutsch!"].

When the questioner suggested that he had expected some help from within Germany herself, Dr. Rösemeier replied:

"Help can come only from one place, from Bethlehem—Bethlehem, Pennsylvania. But you do not realize it fully. They will cheat you yet, those Junkers. *Having won half the world by bloody murder, they are going to win the other half with tears in their eyes, crying for mercy.*"

From time immemorial, this has been one of the favourite tricks of devils, and particularly of the devil which we call a bully and which hides in the nature of some men and of nearly all Germans. When a bully cannot get his own way by force, he always weeps, first tears of rage, and then tears of self-pity. He expects the very people he has outraged, to weep in pity for him. If they do not, he cries aloud to Heaven against their heartlessness.

May those tears, when they come, be understood! Readers of the QUARTERLY can do much to bring about such understanding, particularly if they realize that there are thousands in America today who bide the signal of those tears to urge in the name of brotherhood, of religion, of "internationalism" and even of labour, that we should treat the self-pitying bully as if he knew himself a sinner and had turned from his lusts and wickedness to prayer and penitence and God. There are officers of widespread organizations, both philanthropic and religious, who wait impatiently for the day when, without appearing hostile to the Allies, they can in this way prove to Germany that their friendship is also for her.

Fortunately for the world, the men at the front, who do the actual fighting, and whose experience has made it easier for them to grasp the facts, are by no means inarticulate. Among others, Captain Coningsby Dawson, author of *Carry On* and *The Glory of the Trenches* (the two best books, written in English, on the war), has made it very clear in his latest volume, *Out to Win: The Story of America in France,* that the soldiers simply will not tolerate their betrayal by civilians. In his Preface he writes:—

"In all belligerent countries there are two armies fighting—the military and the civilian; either can let the other down. . . . We execute soldiers for cowardice; it's a pity that the same law does not govern the civilian army. There would be a rapid revision in the tone of more than one English and American newspaper. . . . Only one doubt as to ultimate victory ever assails the Western Front: that it may be attacked in the rear by the premature peace negotiations of the civil populations it defends. Should that ever happen, the Western Front would cease to be a mixture of French, Americans, Canadians, Australians, British and Belgians; it would become a nation by itself, pledged to fight on till the ideals for which it set out to fight are definitely established.

"We get rather tired of reading speeches in which civilians presume that the making of peace is in their hands. The making may be, but the

acceptance is in ours. I do not mean that we love war for war's sake. We love it rather less than the civilian does. . . . We started with a vision—the achieving of justice; we shall not grow weary till that vision has become a reality. When one has faced up to an ultimate self-denial, giving becomes a habit. One becomes eager to be allowed to give all —to keep none of life's small change. The fury of an ideal enfevers us. We become fanatical to outdo our own best record in self-surrender. Many of us, if we are alive when peace is declared, will feel an uneasy reproach that perhaps we did not give enough."

Finally, this splendid passage:

"To men who have gazed for months with the eyes of visionaries on sudden death, it comes as a shock to discover that back there, where life is so sweetly certain, fear still strides unabashed. They had thought that fear was dead—stifled by heroism. They had believed that personal littleness had given way before the magnanimity of martyrdom."

The second most important event of the quarter, in our opinion, was the indifference of the public and of the press when news came that the Czar of Russia had been murdered by the Bolsheviki. It has since been reported that the Czar's only son, a lad of thirteen, was murdered a few weeks later: also that the Czarina and her daughters have met the same fate. This has not been confirmed; but the Bolsheviki themselves have accepted responsibility for the murder of the Czar, so there can be no doubt about that. And there was scarcely a protest! There was none at all in America, so far as we are aware. Even the London *Spectator,* which so often speaks for what is best in England, merely "pities him for the manner of his end, after so many weary months of imprisonment and torture of mind." Instead of arousing a white heat of indignation, and notice from all the Allied and neutral Governments that the individuals who committed, and those who formally approved, this cowardly and monstrous crime, would be treated as outlaws by the civilized world,—not one Government spoke, while public comment was luke-warm and syrupy to the point of being nauseating. So far as the press gave any indication of the attitude of Washington, officialdom continued to coquet with the professional murderers who call themselves Bolsheviki, and who in performance as in spirit have proved themselves, from first to last, of the same spawn as the Germans.

If, after the murder of the Czar, the civilized nations had spoken and had acted as they should, and the Bolsheviki had thus been made to realize that the international conscience cannot be outraged with impunity, Lenine, Trotsky and their accomplices would never have dared to house-break the British Embassy in Petrograd and to have murdered Captain Cromie, its defender. His death was the direct result of the silence of our Governments and of the indifference of our press. Condemnation of "mass terrorism" and of "wholesale executions" raises a different issue,

and in any case has come too late,—September 22nd, 1918. The Czar was murdered on July 16th.

The vast majority of Russians are elementals. They have not reached the human stage. To imagine them fit for self-government is as grotesque as any of the gyrations which their own fancies have led them to perform to the bewilderment and horror of mankind. Yet it is this ridiculous attribution of maturity, which in fact it will take the Russians hundreds of years to attain, which is the cause, fundamentally, of the hesitancy and moral flabbiness which have characterized the dealings of the civilized nations with the Russian Revolutionaries, from the feeble Lvoff and theatric Kerensky, down to the common murderers, Lenine and Trotsky. France appears to have understood the situation better; but France was over-ruled.

In America and in England particularly, there exists a tendency to attribute to other peoples the same faculties and qualities which we attribute to ourselves. Instead of realizing that the only way to govern Russia, if it is to be saved from the anarchy of recent months, is to treat her people as you would treat unruly and destructive children in a nursery, our theorists proceed on the supposition that all children (among nations as among human beings) are not only good but are sensible also. The war and the behaviour of Germany seem to have taught such people nothing. Because a democratic form of government is supposed to suit us, therefore—according to their reasoning—it will suit everybody. Russia, China, India, Japan, Turkey, would all of them live happily for ever after, if only they were governed "democratically." Washington is full of settlement-workers and fanatics who, with the best of intentions, are working day and night to spread among other nations the same revolutionary virus that caused the undoing of Russia. We suspect that Westminster is only a degree less blind. In the deeper sense, and seeing the war as a terrific struggle between the Powers that make for righteousness and the Powers that make for chaos and evil,—no victory over Germany will be real so long as one of the Allied Governments can say, "Do not offend the Bolsheviki, no matter what they do, because they represent a transition from autocracy to democracy." Such manifold confusion of thinking as any such statement implies; such hopeless perversion of the truths of life, would mean that, in certain vital respects, the Powers that make for evil had had their way. Righteousness does not spring from murder. Righteousness is based upon order, upon discipline, upon humility, and upon an ability to recognize superior wisdom and superior virtue with gladness.

Condemnation of the Bolsheviki of Russia, and reference to the misguided reformers who unconsciously foster the Bolsheviki spirit, lead naturally to the mention of Mrs. Annie Besant's pernicious activities in India. There is no need to describe these in detail. Those who desire

further information on the subject can obtain it from an article entitled "Top-Hat or Turban?", in the June, 1918, issue of *Blackwood's Magazine*. Statements have appeared in the press to the effect that Mrs. Besant "gave up Theosophy" in order to agitate against the British Government in India. The press could not understand, of course, that Mrs. Besant "gave up Theosophy" long before she was adopted by, and became spokesman for, the English-speaking babus. Unfortunately, however, Mrs. Besant has not given up, so far as we are aware, the use of the name "Theosophy." We wish greatly that she would. For one reason, if she were to do so, it would relieve us from the necessity of repeating the statement that neither she nor any organization with which she is associated has any connection with The Theosophical Society or with the THEOSOPHICAL QUARTERLY.

We should like the same thing very clearly understood of Mr. C. W. Leadbeater, whose latest known offence is to masquerade as a "Bishop," and who has recently given to the world (though the world does not know it!) what purports to be a conversation on "the astral plane" with Prince Bismarck. Of all the balderdash we have read, we are prepared to give Mr. Leadbeater first prize for vacuous silliness. But what an outrage that he should use the words "Theosophy" and "Theosophical Society" as a cloak for his abnormalities! Fellow-worker with Mrs. Besant he is: and, like her, neither he nor any organization with which he is associated has any connection with The Theosophical Society or with the THEOSOPHICAL QUARTERLY.

We want to recommend to the readers of the QUARTERLY a little book by Gipsy Smith, entitled *Your Boys*. It is published by Doran at 50 cents. We recommend it, not only because it is a most interesting and moving account of the Gipsy's experience at the Front, but because it is one of the best treatises we know on the art of propaganda. Every student of Theosophy needs to know just how and when to convey to others the truths that are nearest his heart. He can learn a very great deal by reading this book. T.

# ELEMENTARY ARTICLE

## The Purpose of Self-Examination

THE purpose of self-examination is to discover the facts about one's self. The unlearned in such matters, and that means nearly everyone, take for granted that they know themselves. They do not. Oliver Wendell Holmes pointed out years ago that every one consists of three persons, the person he thinks himself to be, the person his friends think him, and the person he really is; that is, as the Master sees him.

Self-examination is to reveal, to himself, the person he really is, —as his Master sees him. As a mere experience, a complete revelation is said to be so horrible that it is more than consciousness can bear. It is like having a glimpse of Hell. Naturally this is not a pleasant thought, and as people refuse to credit unpleasant things, they refuse to credit this. They think they are not so bad; that they manage on the whole to live in harmony with their ideals; that their occasional departures from their standard of right conduct, are not very serious breaches of the Law; that God is merciful and forgiving; that even if deserving of punishment, they do not deserve eternal punishment: and anyhow, life itself manages to even things up pretty well. Their accidents, troubles, illnesses, disappointments, unhappinesses and various kinds of miseries, represent quite a credit on the good side of the balance sheet of the Recording Angel.

But they forget, or do not realize or understand, a very important thing, and that is that their standard is not the Master's standard. It is true that they are judged according to their standard, but only in so far as their moral responsibility is concerned. It mitigates the punishment they receive, or, to put it more correctly, it makes their breach of the Law less serious and more easily remedied; the sin does not go so deep. But when it comes to being judged as to their fitness for Eternal Life, they must be judged, not according to their standard, but according to the standards of Eternal Life.

We cannot live in Heaven unless we are fit to live in Heaven, and that means that our habitual conduct must conform to the standards of Heaven. Most people would be miserable in Heaven. They think of Heaven as a place where they will be happy after they are dead. Just how, they do not know, and their priests and clergymen have never been able to explain. What little the Bible says about it is not enticing. The

harp and hymn habit does not appeal to them. An eternity praising God is, if the truth be told, positively awful in its possibilities of boredom. The simple fact is that we do not want to go to any Heaven we have ever heard of, and stay there forever. Forever is a long time.

The real difficulty is that there is a very wide difference between our ideas of what constitutes bliss, and the actual conditions in Heaven. Fortunately this difference is not irreconcilable. The standards of Heaven will not change. Ours can and do. It is the only way out, and we are wise if we recognize the necessities of the case.

Hence self-examination. It has been defined as a method of discovering the facts about ourselves, but we must go further, and add that its fundamental purpose is to discover wherein we depart from and fail to live up to the standards of Eternal Life. It is not enough to know wherein we fail to live up to our own ideals, for our ideals must in themselves be as much a subject for investigation as our conduct. And this not once or twice, but repeatedly, regularly; for our ideals must grow. We are incapable of holding very high ideals at present. We must learn to live into higher and higher ideals, and the way to do this is pointed out in that pregnant and oft-quoted phrase from the Bhagavad Gita;—"he who is perfected in devotion will find knowledge springing up spontaneously within."

Roughly speaking there are three stages on the journey: the first, where we strive to live in accordance with our own best ideals: the second, where we borrow freely from the experience of others as to what we really are, and as to what we ought to strive to be: and the third, where we begin to have some glimmer of the actual standards of Heaven, and earnestly try to conform in all ways to them.

Most people, in so far as they really try to follow any ideal at all, are in the first class. A man's first efforts to be good, consist in sometimes not doing something he is ashamed of. I am referring only to people really trying to follow an ideal. There are all sorts of standards of conduct before this point is reached. Perhaps the majority of people try somewhat to conform their conduct to what they think their neighbors expect of them. Their only practical ideal is other people's opinion. The trouble with this is that they value the opinion of the wrong people. It must not be confused with the second stage of self-examination,—that of taking advantage of the knowledge and experience of others.

We begin to try to be good. Several things follow. We find that we do not know how; we find that we do not know always what we should do; and above all, we find that our impulse is constantly evaporating. It needs incessant encouragement and stimulation. We wander around in this maze a very long time. Many people pass many lives in it, for they are chiefly concerned in other and worldly things. The impulse to be good is only an occasional impulse, and does not last. But the time comes when our conscience never lets up, and when this urge of the soul, this more or less vague feeling of dissatisfaction with ourselves, brings

us back again and again to our problem. So we begin being good all over again. And our renewed desire also gradually disappears, and in due time is renewed, and we go on and on, repeating this oscillation until the very angels must be ready to shriek with nervous exhaustion from watching the process. But we are gradually learning. Among other things we are learning that it pays to be good, for our repeated experiences with periods of effort and the lapses from virtue which separate them, show us that we are happiest during our periods of effort. It is true that it is not all rosy. We have to do things we do not like to do, and we have to stop doing things we still want to do; but in spite of this, we are happier than when frankly following the dictates of our lower nature. Finally we reach the point when we consciously and deliberately try to stimulate this feeble and evanescent desire to be good. We honestly want it to persist and to grow strong. We begin to despise it and ourselves because it is so weak. We begin to lose confidence in ourselves, in our own wisdom, and worse than all, in our ability to be good. Being good is not so simple as we had thought it. We had imagined that anyone could be good who wanted to be and that all you had to do was —to be good.

We are now about ripe for the second stage. We have tried so often to be good in our own way, and have failed, that we begin to realize that there is more to it than we thought. If we are sensible, we seek advice. Most people at this stage go to church, but, save in rare instances, they do not get all they want there, for the churches, as a rule, teach theoretical religion, theology, while what the seeker is after is knowledge of the spiritual life. Such knowledge exists in books, and may be found there, but many persons do not get knowledge easily from books, and most people need to have books interpreted for them, particularly books dealing with the spiritual life. If we wish to learn music, or chemistry, or mechanics, it can be done from books, but it is much easier to get some one else who knows the subject to teach us. So with the things of the inner world. Hence the second stage. We go to others for help of all kinds. We ask for light upon our problems; for information about the Way; for knowledge about ourselves; for advice upon the best methods for us to follow.

Everyone who seeks will find someone who can teach and guide and help him. It often is not done in the way he expected, and the advice is usually not what he wanted; but the guidance is there, none the less. In religious terms, the Master has sent someone to help him, and he will be wise to follow this guide. This, however, is a subject in itself. We must assume, for the purposes of this section, that the would-be disciple surmounts the pitfalls of this stage, and begins to catch some glimpses of the clear, white light that beats around the throne. It is not until he gets there that he sees himself as he really is. It is next to the last experience in self-revelation. It is now, for the first time, that he fully realizes how unqualified he is for residence in Heaven. It is his self-examination

with the aid of this light, that enables him, at last, to search out all the hidden evil in his nature, and to see himself as he really is. It is what teaches him humility. We get our first lessons in humility when we become dissatisfied with ourselves. We advance a stage when we begin to learn what others really think of us. Our growing virtue blossoms into real humility when we see ourselves as the Master sees us.

In the first, nascent stages of effort, we are quite sure being good is easy, and that we can do it all. In the second stage we begin to doubt our ability to do everything necessary; we need some measure of help, bits of advice, occasional encouragement, at least. In the last stage we see ourselves to be so wicked that nothing but the full gift of the Master's grace will suffice to get along at all. Self-examination and humility, of course, go hand in hand: we become humble as we learn to know ourselves.

But the point of this section is that increasing self-knowledge leads to an increasing realization of our unfitness for residence in Heaven, and an increasing knowledge of why. It would be impossible to explain to an ordinary person why he would be unhappy in Heaven. It would not be desirable to try. It would only confuse, discourage, or repel him. He does not know enough about the fundamentals of the spiritual life to be able to understand what you were trying to tell him, and he would carry away a lot of totally wrong impressions. Among other things, you would have to deal with states of consciousness which he never heard of, and which were totally outside his experience, and he would not know what you were talking about. As, for instance, when you speak of the pleasure of praising God, or of the joy of sacrifice, or the happiness of the Cross.

With this explanation of the purpose of self-examination, and the description of methods which was set forth in the last article, everyone should be able to devise a system suited to his special needs, which should be made a part of his Rule of Life. C. A. G.

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*"There is no wealth but life, including all its powers of love, of joy, and of admiration."*—Ruskin.

# REVIEWS

*Theosophy and the Christian Faith,* by the Rev. Kenneth Mackenzie *(The American Church Monthly,* June, 1918). The part played by the Church and Churchmen in carrying the torch of scholarship through those centuries which it once pleased us to call "dark," is now well known to everyone. Few, however, realize how great and continuous has been the contribution of the Clergy to modern science and learning—to mathematics, astronomy, and physics, no less than to history and philosophy. There has been no lack of scholarship in the Church, from its foundation to the present time, and this makes it the more strange and regrettable that there should be no scholarly Church periodical.

We had hoped that *The American Church Monthly,* now in its third volume, might fill this need, and we are, therefore, not a little disappointed at the recent evidence of its inability to maintain its standards, and to exclude from its pages articles that are not only unworthy of the name of scholarship, but are so patently the result of superficial and undigested reading that it is difficult to understand how they could have passed the most cursory editorial inspection. Without close and thorough editorial study and sifting, no journal can maintain a consistent level; and this is particularly true in the case of a religious magazine, where the temptation is constantly present to use as an article what was written as a sermon—addressed primarily to local needs and misunderstandings, and prepared in those few, quick-passing hours that are all the hard-working Rector of an active Parish can command.

A case in point is the article in the June issue of *The American Church Monthly,* "Theosophy and the Christian Faith," by the Rev. Kenneth Mackenzie. That this was originally written as a sermon we cannot, of course, be sure—though there is much to suggest it—and though this hypothesis could scarcely excuse, it would at least tend to mitigate and explain the offense of its ignorance. A scholarly comparison of two great presentations of the laws of the spiritual life would be as impossible within the limitations of a sermon as it would be inappropriate for any ordinary congregation. It would, moreover, be foreign to the purpose for which sermons are preached; for these, aiming to arouse the soul and will to lay firm hold upon some great truth of Christian teaching, can use comparisons only as the artist uses them—to throw into bolder relief the central features he wishes to depict. Every practised speaker knows the danger that if error be presented too vividly, it, and not the truth with which it is contrasted, may be what will remain in the minds of his hearers; and so vagueness and darkness of background may be as much of a merit in a sermon as it often is in a portrait.

It is a wholly different matter, however, when the artist's creation of light and shadow is presented by a responsible Church periodical as a serious essay in comparative religion. To compare two things each must be seen clearly; and the darkness and confusion of thought, the ignorance, superficiality and crass misinterpretations that mark Mr. Mackenzie's treatment of one side of his dual theme, cannot be redeemed by the excellence of his Biblical quotations on the other. It is not only that, as an article, it affronts the intelligence of the reader;

that would be a merely personal consideration. The grave aspect of the matter is that in the editorial sanction accorded it, by its publication in such a magazine, it may be taken as justifying the charges—too often made by laymen—against the intellectual integrity and concept of scholarship that the Church as a whole brings to its interpretation of the great religious systems of other times and peoples.

Consider, for example, what Mr. Mackenzie has to say of Buddhism (p. 325). "In India, its home and fertile ground of growth, it bred and nourished a despicable caste distinction, which ground to the earth the poorer classes; it degraded womankind; it compelled the young widow to throw herself upon the funeral pyre of her dead husband; because Karma had no relief from the agonies of a torturing conscience, frenzied souls cast themselves under the crunching wheels of the Juggernaut car or into the flowing Ghanges, their children, too, sharing their miserable fate at times."

We hold no other brief for Buddhism than that which every thoughtful man must hold for a great system of religious thought and life, but can the Rev. Mr. Mackenzie, can the editors of *The American Church Monthly,* be really ignorant of the fact that Buddha came as a reformer, seeking to correct the abuses and perversions that had overgrown the earlier Indian religions? Do they not know that instead of "breeding and nourishing a despicable caste distinction," Buddha sought to overthrow the abuses of the then existing caste system, by substituting a spiritual order, teaching that those of lowest caste might become saints and Buddhas, that true rank and place in the world of the real was a matter of holiness—open to all? Against each and every one of the evils here attributed to Buddhism, Buddha preached. To ascribe them to him, or to his system, is as though we were to gather together all the perversions of the Hebrew sects, the Sadducees and Pharisees and Levites, against which Christ contended, and add to them all the distortions of the pagan faiths that mingled in the Eastern Mediterranean basin, and ascribe them to Christianity. The heartless legalism of "An eye for an eye, and a tooth for a tooth," is not Christianity; and the heartless legalism which "ground to the earth the poorer classes," is not Buddhism, nor the teaching of Buddha, "The Compassionate." Five minutes spent with any encyclopædia would have prevented a school boy from falling into such errors as these. Is it too much time for even a busy clergyman to give before he writes on such a theme?

In his concept of Theosophy Mr. Mackenzie reveals the same confusion of thought and ignorance of facts that mark his references to Buddhism. His reading has been both narrow and superficial, and apparently very hasty; for though he quotes from such a primer as Mr. Judge's *Ocean of Theosophy,* it is clear that he has been able to view it only through initial prejudices and preconceptions that wholly distort its meaning. A possible explanation of these preconceptions—and, indeed, of the genesis of his entire article—is suggested in his opening paragraph.

"In a recent call upon one of his parishoners, a rector felt led to speak deprecatingly of the numerous religious fads that are commanding attention. With a patronizing wave of her hand, she replied in tones of satisfied conviction, 'O, I see good in them all.' Weighed in the scales of a well-balanced judgment, this equals the oft-repeated slogan of the nineteenth century, 'It does not matter what a man believes, so long as he is sincere.'"

The prototype of Don Marquis's Hermione may be found in the country as in city parishes, and delightful though she be on the printed page—where you can crumple her up and deposit her in the waste basket when you are through with her—she is a very trying person to have to deal with in the flesh, and there is then no such easy way of disposing of her vagaries that a conscientious clergyman can take. The irritation that she causes is persistent and omnipresent. Her

advocacy of the ten commandments would be enough to make one crave to break them all, so that it is the mercy of Providence that she spends her enthusiasms upon what is generally superfluous to those about her. We guess that it is from her that Mr. Mackenzie has learned his Theosophy, and that it was her voice he was hearing as he skimmed the few books he deemed necessary to read for her refuting. To Hermione and her kind—to those exponents of the "Higher Culture" from which the waters of understanding and wisdom drain so freely to more lowly levels—"Swamis" and "Theosophy," Buddhism and the whole vast conglomerate of diverse sects of ancient faiths that crowd the Indian continent, are as one and the same. Therefore let them be one and the same to Mr. Mackenzie also. We can think of no other way to account for his conception of Theosophy, which is as startling to a genuine student as would be the attempt to present Christianity as a composite picture of the Borgian Popes, a negro camp meeting, the Revelation of St. John, and a Suni snake dance, with references to the tortures of the Inquisition and the bigamous activities of the Mormon "prophets," as illustrative of its practical outcome.

And yet, within the limitations of his scanty reading and dominating preconceptions, Mr. Mackenzie would probably consider that he had made a real effort to appear fair. "Our province," he tells us (page 317), "is to ascertain what Theosophy really is. The etymology of the word defines it as the Wisdom of God. Upon us lies the burden of discovering if it, or the Church-acknowledged Word of God shall have that honour."

Had Mr. Mackenzie read the constitution of The Theosophical Society, or even the proclamation, printed for the past fifteen years on the back of this magazine, he would have realized that it is in its strict etymological sense that the Society uses the word "Theosophy." It denotes Divine Truth, the totality of spiritual law and life, which must forever transcend in its infinitude the circumscription of mental formulas, but of which the partial truths, that each man has made his own and that guide him day by day, are rays and parts. Only as a man may say, "The Wisdom of God has ordained," or, "The truth is," and mean thereby that he is giving his own understanding of divine law as it may have been taught him, or his own view of truth as he may have been shown or recognized it (not attempting to define and circumscribe the whole action of Providence, of the content of absolute Truth), so only may a man say, "Theosophy teaches." The Society has "no creed, dogma, nor personal authority to enforce or impose." To each of its members, Theosophy is the Whole, of which their own vision of the truth is a fragment; and they seek to open their minds and souls to wider sectors of this infinite wholeness of the Wisdom of God, by the synthetic study of other fragments that may supplement their own—putting all to the test of experience in the crucible of daily life.

There can be no antagonism between a ray of light and light; between a part and the whole; between the truth in our understanding of Christ's revelation—the truth of what we call Christianity—and the deeper, greater truths that He no less revealed, but which we have not yet learned to grasp. We cannot oppose Christianity and Theosophy, and it is the irony of fate that in seeking to set them one against the other, Mr. Mackenzie should quote the very chapter or the epistle in which St. Paul asserts the personification of Theosophy in Christ: "Christ the Power of God and the Wisdom of God." *(Christos theousophia,* I. Corinthians, 1. 24.)

Can we think that we have grasped, that the Church has formulated, the whole of what Christ revealed? That all of His meaning, all of Theosophy, the Wisdom of God, is contained in our present understanding of the fragments of His teaching that have come down to us? "All that is necessary for salvation," yes; because if we live by what we know, we shall learn more. But all that God has taught the world? All that Christ revealed and lived? We know that it is

not so. We even know how small a part of Christian Theology is drawn directly from Christ's recorded words. To understand Him, even to the small extent that we do, we have had to study the Hebrew scriptures that preceded Him—a portion of the background against which His message was revealed, to which He referred and from which He quoted. We have not deemed that the necessity for this study belied the completeness of His revelation, or that His words were less the words of God because some of them had been spoken first through a Jewish seer. Why, then, should it be deemed, even by the most narrow of minds, that it could be hostile to Christianity to promote the study of those other great streams of religious thought and experience, that, mingling with the Hebraic in the great triangle between Egypt, India and Greece, formed the setting for the Master's life and teaching? Why should it seem strange that He should draw parables of the Kingdom of Heaven from the Upanishads, as well as quote from the Psalms?

Too often churchmen belittle Christ in seeking to exalt the narrowness of their own conception of Him. It is this that has driven many from the Church, and laid upon The Theosophical Society the task of finding them, and leading them once more back to the Christianity they thought that they had lost. For we cannot understand the Master if we are content to look upon Him only through the narrowing lenses of Hebraic tradition. He was the foe of falsehood, but all of Truth was His own—the truth of the Hebrew prophets, the truth of Buddhism, the truth of the Upanishads, of Isis and Osisris and of the pyramid texts of Egypt. What else does the Incarnation mean? And so, if we would grow toward Him, toward an understanding of "the measure of the stature of the fulness of Christ," we might learn to grow into an understanding of "the unity of the faith"; learning to see "Christ, the Power of God and the Wisdom of God," in the truth of all the faiths, and not be blinded by the man-made errors and perversions with which they have been overlaid—amongst ourselves as in the distant ages of the past. "Wisdom is humble." If we would achieve it we must have the humility that knows it does not know, that sets itself patiently to learn, that rejects nothing because it seems foreign to our preconceptions, but which realizes that the soul of all things is from God. To do this is to study Theosophy—and to seek the mind of Christ.

But the Rev. Mr. Mackenzie cannot see that this is what Theosophy means to those who have given themselves to its pursuit. To him it appears only as a separate sect and "ism," one of the innumerable religious fads. The language of other times and races is strange to him, and within the difference of words he cannot recognize the identity of fact. He cannot see the "Communion of Saints" in the "Brotherhood of just men made perfect," nor translate "Mahatmas" as "the great of soul": to him they are "weird gnomes." Reading Mr. Judge's modest pages, in which he strives to tell to his fellow students something of what he himself has learned and tested (for the study of Theosophy is first and foremost an experimental science), Mr. Mackenzie can find only a "disguised Buddhism," a "Heathen Invasion," which he calls upon us to face "with a bravery born of the Holy Spirit of God, and answer its arrogant advance with the confident cry, 'You shall not pass.'" It is a strange phantasy, for those of us who knew and loved that simple gentle-hearted Irishman, to imagine Mr. Judge arrogantly imposing the car of Juggernaut upon the Christian world, and to conceive of The Theosophical Society—whose first object is the establishment of "the nucleus of an universal brotherhood, without distinction of race, creed, sex, caste, or colour"—breeding and nourishing "despicable caste distinctions" and "degrading womanhood."

Why is it, we wonder, that so many of the reverend gentlemen, who so lightly criticize the faiths that are not their own—the great systems of religious thought and aspiration by which countless millions of men have lived and toiled

upward, and wrought nobly in the world and drawn nearer to the Divine—should never pause to remember what Stevenson has so wisely said. It takes two to tell the truth; one to speak, and one to understand. And yet, when they find only falsity and error, they never seem to suspect. H. B. M.

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*The Pan-German Plot Unmasked,* by André Chéredame, published by Scribners, at $1.25. Every reader of the QUARTERLY has probably heard of this book. To understand the War, it is absolutely necessary to be familiar with the facts which M. Chéredame sets forth. No other writer has so clearly unmasked the nature of the German conspiracy or its immediate objectives. M. Chéredame has now issued another volume entitled *The United States and Pan-Germania* which is published by Scribners at $1.00. The author again warns us of the danger of the "peace of the drawn game": in other words of a *status quo ante* peace. He explains that "peace without annexations or indemnities" is really a German formula, probably adopted by the Bolsheviki at the instigation of the German Foreign Office. He insists that the key to the situation lies in Austria-Hungary—the jackal of the Pan-German Alliance. Very few people in this country have the least understanding of the Balkan problem, nor do they realize the iniquities which Austria-Hungary has perpetrated at the expense of races which she and Germany have conquered and which they use for their own nefarious purposes. Every student of Theosophy must necessarily desire to acquaint himself with the inner significance, on every plane, of this great outer struggle. We recommend either of these books as an excellent introduction to the subject. T.

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*The Ultimate Belief,* by A. Clutton-Brock, published by E. P. Dutton and Company, strikes a right note regarding the subject of education. The author begins by recognizing in all mankind,—children and adults, alike,—certain desires which he terms desires of the spirit as distinct from desires of the flesh. They are the desire for right action (the moral quality), the desire for truth, and the desire for beauty, each to be sought for its own sake.

These qualities or faculties, he says, are ignored in the modern system of education. Usually it is thought that the moral activity is the only one that can lay claim to the term spiritual; truth and beauty are regarded as subsidiary, truth being useful, perhaps, and beauty pleasurable. In reality, all three must be exercised equally; no one of them can be rightly used if the others are starved. The Universe itself is to be valued because it has in it truth, beauty, right; the aim of life is to discover and exercise these faculties, and not to do so is not to live at all. The whole purpose of education, then, is to strengthen these spiritual faculties,—not to impart them, for they cannot be so given, being innate in every child, —but to teach a recognition of them and of their value, and to aid in their development. Modern education, on the contrary, tends to suppress them, practically to make the child ashamed of them, this being particularly true of the aesthetic side.

Unfortunately, the writer has an apparent prejudice against the exaction of obedience, and fails to see its full value in the carrying out of his theories. "Obedience, in itself, is not good or bad; the young must learn it only because they have to learn, and you cannot learn without obedience," he writes. And again, "The desire to do what is right is something different from the readiness to obey. If I love truth for its own sake, or righteousness for its own sake, I shall prefer both to obedience, and I may be very inconvenient to a teacher whose aim is to make me obedient." As an illustration of this point, he uses the boy Shelley, with his passion for truth and righteousness and with it his faculty for creating trouble for himself and others. But in that illustration he misses the fundamental point in obedience which is that conduct cannot be allowed to depend on inclination, in view of the continual conflict between the higher and lower self. Take,

for instance, the soldier who really loves his country and his country's cause; in his higher moments, he recognizes his superior officer as the expression of his own higher will; it can scarcely be expected that he do so when his lower self is in the ascendency. Nothing but an ingrained habit of obedience without regard for inclination can help him then. But it must be remembered that in giving that obedience, he is obeying not merely the superior officer, but his own higher will.

The same thing holds good, whether it be the soldier, or Shelley or you or I: the love of truth and righteousness and beauty is a part of our higher natures, and as such should certainly be exercised. But it cannot be exercised, cannot even be rightly recognized through the medium of a lower self which acts entirely on inclination. And only through obedience—habitual obedience—can the right relationship between higher and lower be established, making possible the true expression of the higher. J. C.

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*La France Devant L'Allemagne* (France Against Germany), by Georg Clemenceau, 1916. This is a collection of speeches and articles by the famous and intrepid French statesman, beginning in 1908, and including a large selection, since the War, from his two papers—*L'Homme Libre,* and *L'Homme Enchaîné.* Many of them are marked by the fiery eloquence and prophetic insight already known to readers of the "Screen of Time." The Preface gives the key for interpreting the many diverse thoughts and opinions expressed in the book, and is patent example of the true Frenchman's ability to look facts squarely in the face. "What strikes me above all, in the tremendous adventure of these days, is that, misled by words, we have been, and probably still are, the supreme dupes of a verbalism of civilization which has made us live in a phraseology of humanitarianism, but which is in cruel discord with the reality." The test of civilization is in the religious canon—Lovest thou? M. Clemenceau has proved that he, as one leader amongst a host of Frenchman, can and does love the *Patrie.* He not only associates himself with France, he says that in striking at her, Germany "assassinates" him. "They assassinate me, and I defend myself, to the displeasure of certain false neutrals who dissertate on the most congruous method of letting me be assassinated." Germany has no "charity."

The following extract will serve to illustrate in a measure the spirit of the book, which takes us through all the early stages of the War, into the trenches, and ends at Verdun, with the cry *"Il le faut,* c'est le *Dieu le veut."* The extract quoted was written in May, 1913, a year before the War, and its prophetic insight can only be compared with that of the Wise Men of Ancient Israel.

"To Will or to Die."

" . . . . At Reuilly, at Toul, at Belfort acts of mutiny are reported, which should not be exaggerated, because the most turbulent spirits amongst them would be perhaps the most ardent in time of war,—but which are giving abroad (read the comments of the German press), and even in France, the most deplorable impression.

" . . . . At Macon, at Nancy, riotous groups of soldiers sang the *Internationale* and cried *Hurrah for Socialism!*

" . . . . Who then are these sons of the conquered, who, finding their country dismembered, under the insults of the Pangerman press, and at only two steps from the frontier, add the outrage of their revolt to the wounds of the mutilated *Patrie,* as if better to prepare the way for the execution of the menaces of the enemy? Their fathers, fallen on the field of battle in defence of the land of their forbears, were unable to prevent Frenchmen from being torn from France at the point of the sword. A whole people cried to heaven that France would one day redeem herself. Happy the dead not to see themselves forsworn by those men of all men who, before history, owe them the reparation of this outrage!

"What exactly has happened? You have been told, poor fools, that all men are brothers, and that there are no frontiers in nature. That is true. But since the time of Cain and Abel, evil passions—the common heritage of all!—have armed brother against brother; and when my brother attacks me with a raised knife, I purpose to protect against Cain the soil where mine have lived, and where mine will live after me.

"If there are no frontiers in nature, neither are there cities, monuments, or those products of art and science by which civilization is glorified; nor all that brilliant train of history whose most noble culture has made a miracle of humanity. All these things are, however, and they all have the right and the determination to exist, under all men's skies.

"But cupidity is kindled—sooner or later—at the sight of treasure, and walls are raised, and bastions and battlements are erected to secure a legitimate defence. And sentinels watch on the ramparts to protect the fruit of honest labor. And as thou watchest to-day for thyself and for others, others will watch to-morrow for thee.

"Shame upon thee if thou deliver to irreparable devastation the supreme sanctuary of all grandeur and of all beauty! Thou believest thyself a thinker; unhappy one! Thou art nothing but feeblemindedness gone astray.

"Someone *must* begin, sayest thou? Not so. There must at least be two to make a beginning. While thou art disarming, dost thou hear the *fracas* of the cannon, on the other side of the Vosges? Take care. Thou wilt weep all thy heart's blood without being able to expiate thy crime. Athens, Rome—the greatest things of the past—were hurled to earth the day when the sentinel failed, as thou art beginning to do. And thou, thy France, thy Paris, thy village, thy field, thy pathway, thy brook,—all this tumult of history out of which thou issuest because it is the work of thy ancestors,—all this,—is it nothing to thee, and goest thou, coldly, to deliver its soul (of which is moulded thy soul) to the fury of a stranger? Yes! Say then that that is what thou wishest,—dare to say it, that thou mayest be cursed by those who have made thee a man, and be dishonored forever.

"Thou pausest, thou didst not understand, thou didst not know. There has been required of thee a heavier sacrifice than thou hadst thought! It is true. It is an increase of effort which is demanded of thee,—and of thee as of many others, who would hold themselves unworthy of France if they had murmured. Very well! remember that even this is not enough for one's country. Someday,—most beautiful at the moment when hope is brightest,—thou wilt quit thy parents, thy wife, thy children, all that thou cherishest, all that holds thy heart and encloses it; and thou wilt go forth, singing as thou didst yesterday, but a different song;—and with thy brothers—real brothers these—forth to face a frightful death which reaps human lives in a terrible hurricane of iron. And it will be at this supreme moment that thou wilt see again in a vision everything which can be included in this one word, so sweet—the *Patrie;*—and thy cause will seem so beautiful to thee, thou wilt be so proud to give all for her, that, wounded or dead, thou wilt fall content.

"And thy name will be honored, and thy son will walk with a proud glance, because, happier than thou, he will understand from childhood the beauty of sacrifice for the sanctity of home,—and his heart will beat faster at thy memory; and thou wilt have conquered, and, dead, thou wilt continue to live in thy posterity.

"Say no more. I see that now thou hast understood. Go redeem thy mistake, and return to us bettered, in order to recover with joy the place amongst us which thou canst hereafter take as thy right."

It is hard to remember in reading this that it was written a year before the War. Some people there are who understand.

A. G.

# QUESTIONS AND ANSWERS

QUESTION No. 223.—*How can the doctrine of the Vicarious Atonement be reconciled with the law of Karma?*

ANSWER.—Vicarious Atonement is perhaps the greatest of all mysteries, the most difficult religious problem to solve in a way that is satisfactory to the ordinary human mind, blinded as it is by materialism and prejudice. It is only when preconceived opinions are given up that we can attain to that state of mind which makes it possible for us to realize, to some extent, the true nature of man and his relationship with all other human beings and with God, the Father in heaven. Without this no research into the mysteries of human life can be rewarded with success. We have an often quoted passage of Emerson, which expresses this relationship admirably well, "There is one mind common to all individual men. Every man is an inlet to the same and to all of the same". As students of Theosophy we might put the same idea thus: "All human beings are manifestations of the Oversoul and separate beings only so long as they consider themselves to be so".

*"All souls are one in the Oversoul"*. Everyone that has attentively studied Theosophy knows this to be the fundamental principle of Universal Brotherhood. The Oversoul is the creator of all, the Sustainer and Protector of all, the Bearer of the burdens of all, the Adjuster, and the compassionate Providence that regulates the operations of the Divine Law in order to bring about the most favorable results for all, and for every individual as well,—since the welfare of one soul reacts upon the welfare of all souls. This doctrine must at first be accepted on faith, and then lived, because only so can it in time be felt, and at last experienced as Eternal Truth. Only then can we understand rightly this saying of John the Baptist: "Behold the Lamb of God, which taketh away the sins of the world",—and the revelation about the Atonement of the Universal Christ, the Son of God, by the prophet Isaiah, who said: "He hath borne our griefs and carried our sorrows. . . . He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed." Both John and Isaiah are here pointing at the Atonement of the Oversoul, the Word that became flesh and dwelt among us.

To indulge in separateness is to indulge in that which is not Truth and therefore more or less sinful. To seek union with all souls in the Oversoul, is to seek the Eternal Truth, beneficial to oneself and to all. As all that tends towards separation is sin, since it is contrary to Truth, such activity cannot atone for the sins of anyone. But by striving for union we are working for the realization of Truth, which means to work for the salvation of all. We are then helping to counterbalance the wrongdoings of others with the beneficial force engendered by working for Truth. In this way we are lifting "a little of the heavy Karma of the world", helping a little to prevent it from crushing poor, suffering mankind.

By working for Truth we are co-workers with Christ, who came to bear witness to the Truth; and in time we shall become one with Him. All His co-workers are helping in taking away the sins of the world. If the sins of the world are not balanced in this way, their daily increasing burden will bring on

such disasters as war, famine, pestilence, or catastrophies similar in their effects to that which happened to Sodom in the history of the Jews, and to Pompeii in a much later period.

Atonement for the sins of all means also Atonement for the sins of any single individual. But this Atonement does not take away the effects of sins and thus leave mankind free to sin again and again without having to suffer for it. This would be contrary to justice and compassion and therefore immoral. Vicarious Atonement is certainly an expiation for the sins of others, but only for the welfare of mankind. It is a readjustment of the disorder in the Divine Harmony brought on by sin. It offers fresh opportunities to every human being for conversion from his evil ways. For this purpose only did Christ atone for the sins of the world; and all co-workers with Christ are adding their little quota to this Atonement. It is in this individual Atonement that individuals, working for Truth, are playing such a prominent part within their race, nation and family, though they may not know what a blessing they are to their surroundings or what an important role they are playing in the evolutionary course of those within the reach of the salutary force which, through them, is poured on all mankind from a higher world.

We ought not to find it difficult to reconcile the doctrine of Vicarious Atonement with the Law of Karma and Divine Justice. The Law of Karma is not like frail human laws. Divine Justice is also Divine Love. The Law never chastens for the sake of punishment or revenge. Its operations always tend to promote the welfare of mankind in the most charitable way. Remembering that there is one mind common to all,—that all mankind is one in the Oversoul, we should be able to understand that the Oversoul is carrying the whole burden of the sins of all, the collective Karma of the world, and that any individual man has to carry just that amount which is allotted to him by the Law of Divine Justice and Compassion, according to his power to serve, and for the promotion of the purpose of his soul and the souls of his fellowmen. Such is the action of the Law of Karma and Divine Justice.

Nor does Vicarious Atonement clash with the evolutionary law. On the contrary, it is an indispensable corollary to this law. As there would be no evolution, no growth in the physical world without the warmth of the physical sun, so there would be no evolution, no spiritual growth in the world of the soul without the power emanating from the Spiritual Sun, the Saviour of the world; without His infinite Compassion and Love for all. As all physical life would die and physical evolution stop, if the warmth of the material sun were lacking, so all spiritual life would cease and the evolution of souls be impossible, if the Compassion and Love of the Saviours of the world, and their co-workers, did not take away the overwhelming guilt of mankind, leaving only such effects to be worked out by man as are absolutely necessary for the promotion of his evolution in the wisest and most charitable way. If it were not for this Vicarious Atonement, the terrible burden of its sins should soon lead to the annihilation of the race in some such way as mentioned above, and the Divine Plan of creation would prove a failure. But is it possible that this plan can fail? Let us not be blasphemers. God has foreseen all difficulties and has provided for all. The daily creating of fresh causes with such effects, though sad in one sense, is yet beneficial in another, since they are the only means by which man can be brought to conversion,—can be forced to learn his lesson and to give up selfishness, self-indulgence, greediness, lust, and all those enjoyments for which his separate lower-self hungers and thirsts so desperately,—can be driven to turn away from the heresy of separateness and begin to seek union. It is through individual pain and the sufferings of our fellow man, during a long series of incarnations, that man is finally brought to understand the fallacy of the doctrine that each soul is a separate creation,—"the heresy of the belief in the separateness of soul or self from the One Universal, Infinite Self". Then we begin, reluctantly maybe at first, to turn our minds away from

this wrong doctrine and to work for union with all other human souls in the Oversoul. Then we begin to tread the path of salvation, to climb the ladder of immortality, while the gratification of the desires of our lower separate self is suicidal in its nature, since it will, in the end, lead to self-destruction. This will happen when the boundary is past, beyond which conversion is impossible. And there is such a boundary, as all religions are teaching plainly enough.

Are we so foolish as to think that we can stand alone and exhaust all the effects of our sins without the help of the Masters and their co-workers? Verily, if Divine Justice claimed that man should carry the whole burden of his sins alone, and that he himself should atone for it all, evolution would have been impossible, because only that man can do this who is far on the way and has for many lives been seeking the Truth and worked for union.

But the meaning of union must be understood. It is not a sublime and pious striving for saving our own soul, at the same time blotting out all connection with our fellowmen. This course is entirely personal and selfish, and works for separation and not for union. It has its reward, but it is of a temporary nature only. Therefore, our motives must be analyzed. We, and others too, may think that they are based on good intention and love; but this is not enough to make them good. Our intention is not good, unless it is to promote union and the welfare of all other souls. If there is a hidden wish present for some personal benefit, then it is polluted by sin, because this wish is nourishing our longing for separate existence. And if our Love is mingled with the desire of gaining anything for our personal selves, then there is no atoning power in it. But if our lives are pure and thoroughly unselfish, then we are adding to the power of the Vicarious Atonement of the Oversoul; we are then laying up treasures in heaven;—we are acquiring possessions that "belong to the pure soul only" and are "possessed therefore by all pure souls equally and thus . . . the especial property of the whole only when united". We are then helping to promote the union of all with the Oversoul, which means the liberation of man from the bondage of matter.

If we take the trouble to consider attentively what is going on in the material world, we shall soon perceive that vicarious atonement is a fact even in physical life. Suppose that we are suffering from a gathering in one hand, or from any local illness. It is not only the sick or infected cells that are suffering. The surrounding cells suffer too and are trying to help in overcoming the disturbance. In more serious cases the whole body has also to suffer and to help in the restoration. And the real sufferer is the soul that has to bear all the pain that through the nervous system is transferred to the brain, the organ of the soul-consciousness on the physical plane. All members of a family suffer for the wrongdoings of one of their own kin. If they love their brother, they will try, not to prevent his punishment according to the civil law, but to help him by offering him new opportunities for beginning a new and better life. And they bear with him or ought to do so—as long as there is any hope for his conversion.

In the war now raging the welfare of the European nations is at stake; and the greater part of the whole human race is suffering too. We are not able to trace to their sources all wrong forces set in motion so abundantly that at last the war could not be avoided. But if we are not blinded by prejudice or uncritical sympathy, we cannot stand in doubt as to which of the belligerent nations is responsible for the outbreak of this war. And we can see plainly which of them are fighting on honorable and which on dishonorable principles. The nations that are waging this war in defence of right, freedom and honour, are atoning for the evil-mindedness of their adversaries. And all good and faithful soldiers, those fighting only in order to obey the laws of their country, as well as fully conscious of the noble object aimed at, as they give their lives or return crippled for life,—are not they all atoning in greater or less degree for the sins of all? What a noble and elevating thing it is to be a true soldier and to defend the weak and oppressed against the brutalities of an unprincipled, selfish and

imperious aggressor. Indeed, there is no higher thing to be done on the physical plane than to wage a righteous war. It is suggestive that the warrior caste was the highest caste in old India. Did not Jesus say: "Greater love hath no man than this, that a man lay down his life for his friends".

And what about all the innocent civilians who have been outraged or killed during the war? Is it likely that they are suffering aimlessly? Surely, they too are adding their quota to the atoning power generated by a righteous war, and they will in another life have full compensation for what they have now suffered unduly.

The nations that are fighting on right and honorable principles, though they are atoning for their own shortcomings too, are certainly taking upon them a great part of the sins of their adversaries. The souls of these nations may have, of their own free will, resolved to atone vicariously for the enemy, that has begun a rapid course on the descending arc of evolution and soon might reach the turning point below which ascent is impossible. (And that there is such a point, all religions teach.) These noble nations may not be outwardly aware of the fact, because they have not yet developed far enough to be conscious on the soul-plane. But the great Leaders of the Universe and of the evolution of mankind know these things and can utilize them for the welfare of the whole race.

Therefore, Vicarious Atonement, incompletely understood by the theologians, is not incompatible with the Law of Karma or Divine Justice; on the contrary, it is the unavoidable result of this Law guiding the evolution of every man as a unit within the One Unit, the Oversoul. It is a Universal Divine Law, immutable as Divinity itself.

If we are not able to realize this Truth, may it not be for the reason that we are still ensnared, to some extent, in the belief in the separateness of soul or self from the One Universal, Infinite Self? E. H. L.

ANSWER.—Life is one and transcends the mind. It can only be mirrored in the mind by distortion, like the attempt to portray a sphere by two hemispheres on a plane surface. We look first at one hemisphere and then look from the opposite direction at the other, but neither is the sphere, nor are both together the sphere, which is a thing of a different dimensionality entirely. So with Life. Life is one. Karma is not Justice and it is not Mercy. We must seek the third point of the triangle, the point of Theosophic reconciliation.

Karma is the Divine Will in action. It is not a kind of bookkeeping by heaven. Our trouble is that we misunderstand Karma, misunderstand the Vicarious Atonement and misunderstand Sin. The average man, if asked to give his understanding of the Vicarious Atonement, would say that because Christ died for us, all our sins are in some way or other wiped out and forgiven. This is the common idea, but no Church has ever taught it at any time. The truth is that evil is a fact. There is evil in the world and it has to be fought and checked. If in a battle a regiment runs away, leaving a gap in the line, some other regiment has to atone, to throw itself into the gap and check the inrushing enemy. Our tendency is to regard a sin once committed as something that is single and over and done with. The fact is that it is continuing, and it is neither over nor done with until it has been repented of and reparation made. We ought to think of the sin as a flowing force like the enemy pouring through the gap left by the beaten troops until checked by the act of atonement of the other regiment. When we sin the Master may check the evil force for us until we come to do it ourselves and so relieve Him. When our wills have been overpowered by evil it is always His force—given us by Him—that furnishes us with the added power necessary to enable us to win the next time. E. M.

ANSWER.—A question similar to this was answered most illuminatingly by Cavé in the QUARTERLY, January, 1917.

ANSWER.—Love means, among other things, self identification with the object loved. That is one reason why love is practically synonymous with suffering, though that kind of suffering is the opposite of the kind which most people experience, which, if not synonymous with self-pity, is in any case the product of attention to self. True suffering, springing as it does from love, feels the sins of another as its own; the failures of another as its own. And because there is no separateness in nature, those who have won the ability to suffer in that way, have also won the ability—in widely varying degree—to atone for the sins of others. Ask any real mother!

It should not be assumed, of course, that "atonement" means a wiping out of consequences, which is a misunderstanding of the doctrine. Here again, any real mother, and of her own experience, can tell you just how much the atonement of her love and suffering can accomplish. Incidentally we shall be glad when Karma, one of the basic laws of life, ceases to be regarded as a commercial transaction, or as a problem in mechanics. God is the supreme Poet. The universe, and everything that happens in it, is part of a Divine romance. What men call "poetic justice" is the only kind of justice which interests spiritual beings,—is the only justice for which they work. It is the reward of such beings—who have attained through forgetfulness of self—to be able to modify and re-direct the lower forces of nature which tend always to establish an "exact" and "scientific" adjustment of disturbed conditions, including most human actions and all sins. E. T. H.

QUESTION No. 224.—*Why does not The Theosophical Society co-operate with the other societies of the same name? It does not seem to me that its attitude shows proper Theosophical tolerance toward them. Personally I have the feeling that they are all good in their general purpose but that it is a pity to tie up too closely to any one.*

ANSWER.—Some individuals maintain a broad tolerance toward all Christian churches but feel that they themselves are in a lofty position of impartiality which makes it impossible to identify themselves with any one of these churches. Such a position of lofty impartiality may be maintained with apparent success for many years. But to some individuals, there comes, soon or late, an experience that makes that lofty throne totter. They are then called, not to identity themselves, but to lose themselves, in some organization from which they draw strength and consolation that enables them to meet this new occurence in their lives. S. M.

ANSWER.—This question can be answered best, perhaps, by another question, namely,—Why do not the Christian Churches of England and America co-operate today with the so-called Christian Churches of Germany? Perhaps the querent would say—Yes, why not? In that case our reply would be,—Live longer and find out. But meanwhile you are quite right not to join any of the organizations to which you refer, especially The Theosophical Society to which contributors to the QUARTERLY belong. E. T. H.

ANSWER.—Why do not the French, English and Americans who are giving their lives gladly in the cause of Christ, co-operate with the Huns who also use the name of God? One of the first things that a student of Theosophy has to do is to learn to see beneath words and forms to the spirit that animates them. He learns that the same forms may be animated by widely divergent spirits and, on the other hand, that widely different forms may be animated by the same spirit. The Theosophical Society co-operates gladly with any organization, by whatever name it may be known, that is moved by the same spirit and seeks the same goal.
J. F. B. M.

ANSWER.—This question is answered fully in *The Theosophical Society and Theosophy* by Prof. H. B. Mitchell, obtainable from the Quarterly Book Department, price 20 cents.

# T·S·ACTIVITIES

In the Convention Report (given in the July, 1918 QUARTERLY) there was not sufficient space to include the Letters of Greeting. Two of these letters are so strikingly representative of the spirit in which we shall all hope to initiate the work of the present season that it seems fitting to incorporate them here. Following them, come a few cullings from the excellent reports of last year's work, which were received by the Secretary T. S. from nearly all our Branches; these may be of help to other Branches as they look forward toward the work of the season just opening.

LONDON, APRIL 7TH, 1918

*To the Members of The Theosophical Society in Convention Assembled:*

A further year has now passed of a stress hitherto unknown to the world, and greater needs have arisen for which the purpose and solace of the Truth are more urgently needed: may it be yours and ours to take such part and give such aid by our purpose and deliberations that humanity may experience the benefit.

Here in England affairs have proceeded very quietly and steadily. We have gained a few members, not more than ten, and three have made the sacrifice of their lives in the great war. It is true that they are some of the best and most energetic, and their influence among those around them was felt all through, while they yet speak in the manner of their passing. In many instances it has not been possible to hold Branch meetings because of the difficulties of access to the place of meeting, because of the lighting regulations, and especially because of the difficulties created by the Air Raids. But it may be said that interest has in no way abated and has even increased by the fact that we are all compelled to contemplate the conditions of life and death in no ordinary fashion.

In this way there has been aroused a very intense interest in the subject of spiritualism and the survival of the personality after death. Such an interest was intensified by the publication of Sir Oliver Lodge's book, *Raymond*. It is not too much to say that few books have been more widely read and few more strongly criticised. To those who live in the present, the survival of those nearest and dearest is of the greatest importance, for they feel that unless some such survival takes place they are apt to lose by death, and never find any of that which they held most dear. They are faced by the problem which lies between the ordinary heaven, whether it be progressive or not, and an abyss of nothingness. And with most there is still an instinctive clinging to the belief that death is not the mark of the final ending. Spiritualism such as that depicted in *Raymond* carries on the ordinary life. The one lost has passed into another room and is just beyond a thin veil which lifts at times and under certain conditions. There is something which gives the evidence of the immortal, they say, and so far they are satisfied.

But have they gone far enough or have they merely gone one step and stayed satisfied? I think the Theosophical philosophy would tell them that they have only just touched on the fringe of immortal life and that the potentialities beyond are boundless. The old Collect directs us to "So pass through things temporal that we finally lose not the things eternal." In the Hindu Trimurti we have the Creator, Preserver, and Destroyer or Regenerator. And it is in the latter aspect

that humanity sees the possibility of such regenerating change that life is made no longer subject to change; save that the mortal puts on immortality and wisdom opens out to our understanding the continuity of life. We are stated to have our immortality; but to be real to us we have to know it. In other words, we have to win our immortality and make it a part of ourselves, consciously. Thus the survival of the external personality, as figured in *Raymond,* is only a very short step on the way. The personality has to undergo discipline and enlargement, in order to be of real use in the life immortal: otherwise it would not be of any purpose and would be, so to say, asleep.

Therefore it would seem that Spiritualism has not gone far enough. But perhaps it is not intended to go further. There is this, in addition to the well-known dangers which attend its pursuit,—it is too close to the material side of things. It surely would seem to be applying the psychic forces to material conditions.

It is in this connection that one sees the effect of this war. This very material efficiency which is the basis of the German "Kultur," has become the standard of life and conduct. Everything else is sacrificed to this end. With this comes the domination of self and all that this implies. So that at present the real struggle lies between material efficiency and its children, who are "in their day and generation wiser than the children of light" and those who, by the sacrifice of self and all that they hold most dear, are striving for liberty and principle. They are undergoing the discipline of self-sacrifice: and, great though the sacrifice may be, it is on such a basis that the foundation of the true Religion and freedom of humanity is to be built.

A. KEIGHTLEY,
*General Secretary, British National Branch.*

KRISTIANIA, NORWAY

*To The Theosophical Society in Convention Assembled:*

The Annual Convention, being the focus of the thoughts of all true members of The Theosophical Society, is a tremendous centre of force, whose energy asserts itself in all parts of the world where Branches of the Society are in activity. May no member to-day, by his thoughts and feelings, impair the intensity of this force.

Over and over again The Theosophical Society has been tested as to principles, and though its rank and file thereby has been thinned, it has successfully met the trials, and has continued its work with faith and love,—and The Theosophical Society is now established on a firmer foundation than ever before. Meanwhile, there are still trials to come, new tests subtile in their nature and difficult to stand. But, as Cavé says: "With true faith for shield and honesty of purpose for armour well armed thou art, and standest ready for the direst foe."

There is nothing that gives such strength as faith. Faith produces oneness of purpose and loyalty towards it. If faith is lost, strength is also lost, and the result is disloyalty and division of purpose. With nations this leads to inner controversies that may end in revolution and anarchy.

The noble man that has the power of faith, is able to do no end of good. But possessed by a selfish man, or a man of a vicious nature, faith endows him with a fearful force for evil ends. And a nation with an illimitable faith in its own strength and superiority, but imperious and of a demoniacal temperament, is a real danger to mankind. In war it will perform marvels and seem to be unconquerable.

And if two belligerents have such faith in themselves, it is very difficult for one of them to overcome the other. They may continue to fight till they drop their arms from exhaustion. There is only one power that can shorten the contest and bring victory home to the belligerent that has acquired it, viz, *Faith,*—not faith in arms and one's own strength and skill, but Faith in God united with honesty of purpose. This Faith draws strength from the Divine World, not as a favour but according to the Great Law.

Nations that are using their military forces, and their skill and strength, in order to fight against injustice, outrage, and brutishness, giving the lives of their sons for the sake of their fellow-man, will assuredly gain their noble ends, if they have honesty of purpose and an implicit Faith in God as the only Conqueror, the only Giver of victory. It must be so, for this Faith is a Divine Force that no human skill and strength can resist.

This is the history of every human being who is fighting for the liberation of his soul from the bondage of matter. Faith in God and honesty of purpose must indeed bring the final victory, the triumph of the Higher Nature over the lower, because that Faith will create loyalty, one pointed aspiration and continual effort. From such Faith, springs *"Oblation of Self and Love of God."* And "those two arms of unconquerable strength . . . draw God whithersoever" man will.

May this Faith inspire the future work of The Theosophical Society and of all its members.

With hearty greetings from the Theosophical Branches in Norway,

Fraternally yours, THOMAS KNOFF.

Several letters from South America tell of active life and interest on the part of members there. From the Venezuela Branch comes the following, after reporting on the successful work of the newly founded "Jehoshua Branch" in San Fernando de Apure:

In Barquisimeto, last month, there occurred an event which we consider of importance, both inner and outer,—the Masonic Lodge gave the name of Blavatsky to its Library and placed Madame Blavatsky's portrait in its salon. A great festival followed, organized by the freemasons for the entertainment of the theosophists; many talks then delivered, afterwards found their way into the press; the meeting was well attended and by the most prominent people. Theosophy is well received by all the social bodies of the city.

The Venezuela Branch, and the other Branches of this country, send fraternal greetings to the Theosophical Convention. United with it in heart, thought, and will, we desire to assist in its deliberations. You will have our best wishes that, at this precious moment liberation may be made assured; that the victory foretold by Krishna may be realized, and that all shadows may be swept before the light of that true Spirit which is to be spread over the world.

The report of the Branch in Altagracia de Orituco contains the following among many interesting items: "In August last, the President of this Branch addressed a letter to its members, reminding them of their obligation to the cause of Brotherhood and the opportunity afforded us by the war—whose real spiritual meaning is recognized by most of the people here—to show our everlasting faith in the Master's Cause, a Cause upheld and fought for by the Allies and which members of the T. S. must also fight for in the place where our duty is to be fulfilled."

The "Pacific Branch," in Los Angeles, gives this account of Branch activities there:

We hold public meetings every Sunday evening, the subject to be discussed having been advertised the day previous in an evening paper among the religious notices. Each meeting is opened by a different member in rotation, each selects his own subject. On the Monday following, a synopsis of what is said by the first speaker is embodied in a short article which is published in a morning newspaper. The public attendance at our meetings has been encouraging. We have a circulating library of all the standard books, and the meeting room is kept open every day in the week, to receive visitors and to loan books. We have the QUARTERLY in the main and circulating libraries in this city and Pasadena, and on sale in book stores. Some few of us have permanent correspondents in Theosophical matters as related to the devotional life. In addition to this some of us are working independently on the outside in a personal way.

# STANDARD BOOKS

The classification of these books, as Devotional, Introductory, and Philosophical is for the convenience of those who may wish some guide in making selections; it is only an approximation. Books are bound in cloth unless otherwise indicated.

## DEVOTIONAL

| | | |
|---|---|---|
| **Blavatsky, H. P.** Voice of the Silence. | | cloth $.50; leather, $.75 |
| **Cavé.** Fragments, Volume I. | | boards, .60 |
| Volume II. | | boards, .60 |
| Dream of Ravan. | | 1.00 |
| **Johnston, Charles.** Bhagavad Gita. | Translated, annotated; | cloth, 1.00 |
| | | limp leather, India paper, 1.50 |
| From the Upanishads. | | paper, .30; leather, .75 |
| Parables of the Kingdom, The. | | paper, .20 |
| Patanjali's Yoga Sutras. (New Edition) | Translated, annotated, | 1.25 |
| Song of Life, The. | | paper, .30 |
| **Judge, William Q.** Bhagavad Gita. | Edited; | cloth, .50; leather, .75 |
| Letters that Have Helped Me, Volume I. | | .50 |
| Volume II. | | .75 |
| Light on the Path. | | cloth, .50; leather, .75 |
| Through the Gates of Gold. | | .50 |

## INTRODUCTORY

| | | |
|---|---|---|
| **Hillard, Katharine.** A Primer of Theosophy. | | paper, .05 |
| Idyll of the White Lotus. A Novel. | | .75 |
| **Judge, William Q.** Culture of Concentration. | | paper, .10 |
| Ocean of Theosophy. | | .75 |
| **Keightley, Archibald.** Theosophy as an Influence in Life. | | paper, .10 |
| Spiritual Life, The. | | paper, .10 |
| **Mitchell, Henry B.** Meditation. | | paper, .20 |
| Theosophical Society and Theosophy, The. | | paper, .20 |
| **Sinnett, A. P.** Esoteric Buddhism. | | 1.25 |
| Karma. A Novel. | | .75 |
| Occult World, The. | | 1.25 |

## PHILOSOPHICAL

| | | |
|---|---|---|
| **Blavatsky, H. P.** Five Years of Theosophy. | (reprints from magazines), | 2.50 |
| Key to Theosophy. | (in question and answer form), | 2.00 |
| Secret Doctrine, The. Vols. I and II. | | 12.50 |
| **Hartmann, Franz.** Magic, White and Black. | | 2.00 |
| **Hillard, Katharine.** Abridgment of the Secret Doctrine. | | 2.00 |
| **Walker, E. D.** Reincarnation. | | 1.00 |

**These, and any other books on Theosophical, Religious, and Philosophical subjects, will be sent, postpaid, on receipt of price.**

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# The Theosophical Society

## Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., 159 Warren Street, Brooklyn, N. Y.